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MORAL TRAINING IN THE SCHOOL AND HOME

THE MACMILLAN COMPANY
NEW YORK · BOSTON · CHICAGO · DALLAS
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MACMILLAN & CO., LIMITED
LONDON · BOMBAY · CALCUTTA
MELBOURNE

THE MACMILLAN CO. OF CANADA, LTD.
TORONTO

MORAL TRAINING IN THE SCHOOL AND HOME

A MANUAL
FOR TEACHERS AND PARENTS

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New York
THE MACMILLAN COMPANY
1914

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Set up and electrotyped. Published May, 1913.
Reprinted December, 1913 February, 1914.

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PREFACE

THE aim of this Handbook is to furnish teachers with a manual for moral training in elementary schools. It is not a guide for teaching ethics to children, for such instruction belongs to a later period of their development. It merely aims to assist teachers in their efforts to train children systematically in the virtues. Such training, however, involves imparting moral lessons, and of course the teacher must know what these lessons are, and when and how they should be imparted. This book deals briefly, and in a very concrete manner, with the subject matter and methods involved in such moral training. It is the outgrowth of the authors' experience in preparing a graded system of moral instruction by means of fairy tale, myth, fable, legend, parable, allegory, hero and heroine tales, biographical sketch, and historical event, in the form of a series of literary and ethical readers (*The Golden Rule Series*, The Macmillan Company, New York). The book may be used independently or in connection with the Series. It is the earnest hope of the authors that both the Handbook and the Series may prove serviceable to teachers desirous of introducing systematic moral training into elementary schools, and to parents desirous of introducing such training into the home.

E. HERSHEY SNEATH.
GEORGE HODGES.

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MORAL TRAINING IN THE SCHOOL AND HOME

CHAPTER I

MORAL TRAINING — ITS AIM AND METHOD

It is a remarkable fact that some of the things of most importance receive least attention in our educational schemes. Probably no one, on a little reflection, will question the importance of morality for the individual and society. For the individual, the virtues are a means of self-preservation and of the highest possible self-development. For society, the same thing is true. Society could not exist without justice, truth, honesty, and industry. They are necessary conditions, not only of the well-being of society, but of its being at all. Morality lies at the foundations of the social structure, and it is the essential condition of its perpetuity. So that in the ethical sphere we are in the sphere of supreme values, and the paramount business of the individual is to moralize his life, and the supreme business of society is to moralize itself.

And yet, notwithstanding the supremacy of mo-

rality, hardly anywhere in this country is provision made for careful, systematic, graded moral training in the schools — either public or private — and much less in the home. We get along with what at best can be called incidental instruction. And in the average home moral training, as a rule, consists of a set of "don'ts" and "dos" — chiefly "don'ts" — as occasion requires, with the parents' moral judgment, which is often uncritical, as the measure of the child's obligation.

This is wrong, and flagrantly wrong. How wrong it is can be estimated only from the standpoint of the fact that, as we have seen, morality is the reality of supreme worth. But it is of little consequence to point out a wrong if one cannot provide a remedy for it. Some may say that the remedy lies in creating a public sentiment that will demand systematic training in morals in the schools. As citizens, we have no jurisdiction over the home in these matters; but we have over the schools. They are our schools, created and maintained by us, and as morality is the essential condition of public welfare, and the fact of supreme importance to the state, we ought to demand of them that our children be systematically trained in the virtues.

But is it really necessary to create such a sentiment, or to make such a demand? Does the sentiment not exist already, and are not the schools in

sympathy with it? In a *questionnaire* circulated among the grade teachers of ten cities several years ago, a large majority of the teachers responded in favor of such moral training. As a matter of fact, in virtually all of our schools, moral lessons are imparted, indicating, of course, an interest in this phase of human culture. But there is no careful, graded system of moral training to be found there. This is true in both public and private schools. It is one of the marvels of education, that, notwithstanding the recognition of the vital importance of morality, and the constant affirmation by educators of the ethical end of all education, very little attempt has been made in this country to work out such a graded system. France and Japan have introduced a system of moral instruction into the government schools. In England, such a system has been organized, and already it has been introduced into more than thirty-five hundred schools. But in this country, barring recent incomplete attempts in several states, nothing has been done in this direction. That we have failed to provide a graded system of moral training proves us as educators to be woefully recreant to the most vital and sacred interests of those committed to our care. Taking for granted, then, that the sentiment in favor of systematic moral culture in our schools exists, the careful organization of such a system is a great *desideratum*, and it should be introduced into

all schools, both public and private. In organizing it the following essentials should be observed: —

First, we should not try to teach ethics. The time when the pupil is in the grades is not the time when he should be introduced to a science of morals; such a procedure would prove worse than useless. What the teacher should aim to do is, to establish the pupil in the virtues — in the habits of will and forms of conduct — that are so essential to the development of the individual and of society.

In the second place, we should recognize the necessity of beginning with the kindergarten. Systematic observation, and a careful study of psychology in its relation to the child's moral nature, reveal the fact that he is sufficiently developed at this time to begin a kind of systematic training along moral lines. Such training ought to be continued all through the grades, as well as through secondary education.

In the third place, it is exceedingly important to determine the virtues and vices that belong to each stage of the individual's unfolding. We must determine in a scheme of moral culture the virtues and vices to be dealt with in the respective grades. This should be done by employing the methods of psychology in a careful study of the moral unfolding of the child. The so-called recapitulatory theory — that the history of the race is more or less epitomized in the child, — true, at least, in its more general

aspects, will be of service here. The results of such an inquiry should be supplemented by a *questionnaire* circulated among thousands of grade teachers, securing the results of their observation, based on wide experience. In these ways we may determine, approximately at least, what virtues and vices ought to be dealt with in elementary education.

In the fourth place, due regard must be paid to the determination of the right *method* to be used in moral training in the elementary grades. Admitting the necessity, especially in the home, of more or less direct instruction, the chief method of teaching the child morality should nevertheless be the *indirect* method. That is, we must avoid the formal, didactic method. We should introduce children to the virtues and vices, with their corresponding rewards and punishments, through fairy tale, myth, fable, allegory, parable, legend, stories of heroes and heroines, biography and history. The child is easily brought into sympathy with the story, and grasps in this concrete and interesting way its moral import; and the lesson, because of the child's intense sympathies, soon sinks into his sensitive mind and receptive heart.

The history of story-telling shows the hold it has upon the human mind. This history is "full of vivid and dramatic scenes; and everywhere *belief* gives a touch of sincerity and seriousness. It tells of groups of young American Indians, who sit by the night fire,

nestling close to earth, listening to old tales of giants who live in the north, and of the great wind-bird who makes the storms. One will hear of story-tellers in villages of the African forest, who tell tales of the wonderful doings of animals: of the antelope, the leopard, the turtle, and even Br'er Rabbit. One will come upon groups of Eskimo children listening to stories of the ancient time, some of them like many of our own stories that have come to us from the Icelandic Norse. In the East there will be charming scenes in which yellow-robed priests, with palm-leaf books in their laps, are telling or reading the birth stories of Buddha. In China and Japan will be found the professional story-teller, entertaining or teaching in the public hall, or in the market-place; scenes in so many ways like those in ancient Greece, that one will wonder whether there was once contact between the two civilizations. In Northern Africa the professional story-teller will be seen entertaining crowds of wild-eyed Arabs in the public market-place. If one lingers among historic places in Europe he will still imagine the presence of the strolling singers and bards, who did more than any other class to keep culture alive through the Dark Ages, and who laid the foundations of our literature. Among northern castles one will seem to hear still the echoes of the voices of the ancient skalds, telling of the great deeds of old kings, and of the mighty gods, Odin

and Thor. In rural Germany, in Normandy, in the Highlands, and the country districts of Ireland, and wherever there is still a trace of unwritten literature, and the folk-tale survives, one will find remains of story-telling customs which have outlived the centuries. There will be the warm fireside, the music, the home-brewed beer or cider, the eager peasants listening to the strange stories of the traveling story-teller, who perhaps combines with his art the more practical trade of shoemaker or tailor. Wherever, in a word, there has been religion to teach, tradition and custom to perpetuate, history to record; wherever there is folk thought and local legend, country gossip and news, there will be found the story-teller — more or less serious and skilled, more or less a creative artist; but usually with a sense of a serious mission to carry abroad what he has learned as the *truth*." [1]

This is really no exaggeration. In the story we have a kind of universal language. It has an interest for every one at some period of his career. Its empire extends to the confines of the race. Its throne is established especially in the imagination and heart of childhood — whether in the childhood of the individual or the childhood of the race. Anything so intensely human — so essentially the possession of

[1] Partridge, "Story-telling in School and Home," New York, 1912, pp. 8-10.

the race — must find its *raison d'être* deep seated in the human soul. Its psychology reveals something more than a mere play of fancy or a desire to be entertained. Stories, in their fundamental aspects, are the products of intense human desires, fears, hopes, and beliefs. In the earlier history of man they were undoubtedly the outgrowth of man's struggle with nature and with supposed unseen powers. Stories represent the fears, desires, and hopes of this struggle. Giants, fairies, etc., are the personification of these fears, desires, and hopes. These beings, revealed by fancy and the imagination, conquer or are to conquer others, who represent opposing forces. Stories are born of religious and ethical moods, and this is why they are so intensely *human* in their character.

The story has for ages proven itself a most effective educational means. Indeed, it constituted one of the earliest means of education. Priests, prophets, poets, singers, historians, made use of it. The Hindoo Jātākas, the Hebrew tales, the Greek myths and fables, the Christian parables, the medieval ballads and legends, all testify to the fact that the story in some form has been a favorite method of communicating knowledge and belief. This is doubtless due to the fact that it is such a very human thing. By virtue of its content it appeals to the humanity in us. Our imagination and sympathies are awakened, and together they envisage the story content

with reality — they clothe the characters with flesh and blood. In most instances the reader or hearer of the story identifies himself with the hero or heroine of the tale. In short, the story secures our interest, and what we are interested in we attend to, and what we attend to, as a rule, we remember, and what we remember we think about, and all this, when it involves a moral content, affects character and conduct.

Now, because, as a rule, the story is a spiritual creation, involving a moral content, as is manifest in so many fairy tales, myths, fables, parables, allegories, legends, etc., its use becomes a peculiarly effective method in moral culture, and this is why the great moral teachers have resorted to it. As Froebel once said: "It is not the gay forms that he meets in the fairy tale which charm the child, but a spiritual, invisible truth lying far deeper." It is not merely because the story entertains, and ministers often to the child's self-forgetfulness, but because of its moral and spiritual content that the child becomes vitally interested in it. This is what makes it such a potent instrument in character building. A book of well-selected stories, or a series of such tales well told by the teacher, is far more effective than any text-book. This is doubtless what President Hall meant when he said: "Let me tell the stories and I care not who writes the text-books." A good story is a sure and

swift method of approach to a child's mind and heart.

Furthermore, in certain respects the moral story is a more powerful influence with the child than an actual living example. The sanctions of morality — the rewards and penalties — must be apparent and more or less immediate to the child if the moral lesson is to be effective. In actual life these are not always obvious, and often seem far removed in point of time. Whereas, in the story, punishment is swift and reward immediate, so that the child soon perceives what the results of bad and good conduct are.

Objection is sometimes urged against the use of stories — especially of fairy tales — by sophisticated persons who would reduce all life to the terms of a scientific prose translation, and are afraid of the presentation of truth in any other manner than in the language of fact. Some parents fear that children may draw from these fanciful tales inferences about the world which must be unlearned, and that the process of unlearning may lead to a skeptical attitude toward all instruction. The child finds out that the fairy stories are not true, and infers that other teaching is untrue also. The fact is, however, that the normal child passes easily out of the reading of imaginative fiction into the reading of veritable history without any process of disillusion. He perceives the difference. We do not need to explain it to him.

He is no more likely to reproach us for telling him about giants and dragons than for dressing him in the proper frocks of childhood. He instinctively puts all these things where they belong. Meanwhile, the fairies are as appropriate to his youth as the frocks. He comes on with widened interest, having taken into his possession that sense of the mystery of the world which right education does but increase. He gets out of his reading an assurance of the eventual triumph of the good, which he may verify afterward in history, and which he needs for the development of his character.

Again, there is a psychology governing the order of the selection of stories. The psychological order is practically the historical one. A regard for it would begin with the myth and fairy tale, because their people are most nearly like children themselves. Especially is this true of the fairy tale. And the fact that the child is greatly interested in animals makes the fable effective, although here we find the moral *stated*, which is not so effective as when the child is permitted to infer it himself. As the child grows older and deals more and more with the real than with the fictitious, the legend, which has an element of both, paves the way for a transition from the myth, fairy tale, and fable to stories of real life. In the stories of King Arthur and his Knights, in the adventures of Robin Hood, in the splendid legends

of the heroes, the fairy tales merge into actual life. The child learns the fineness of courtesy, the combination of tenderness with strength, the protection of the weak, the scorn of all things base and mean, which are exemplified in the exploits of men in armor. In all this he is living the long past over again, and is coming on over the road of progress along which the race has gone before him. He is filling in the historic background of human life. After the legend comes a vital interest in heroes and heroines, as life actually presents them, and moral education will meet this interest with biographical and historical literature.

Furthermore, the indirect method demands that the child be allowed to do his own moralizing. To tell the story, and then to apply it in the form of preaching or exhortation, is not to be commended. The child is capable of doing his own moralizing, and this is much more effective than if the parent or teacher does it for him. It is, of course, vitally important that the child should grasp the moral import of the story. If he fails to do so at first, tactful questioning will bring the moral lesson out; but, by all means, avoid "preaching." As Professor St. John says: "If a good story is well told moralizing is not necessary; but that is not all. It has been clearly demonstrated that it weakens the moral influence. Psychologists have formulated the law that the power

of normal suggestion varies *inversely* with the extent to which its purpose is definitely revealed. The mother who says to a child, 'Why don't you go out on the lawn and see how many dandelions you can pick?' is likely to secure a period of privacy, but if she adds, 'so that I can be alone for a little while,' the result will not be the same. Children resent the old-fashioned Sunday-school stories with their too obvious moral purpose, but are strongly influenced by transcripts of life in which the same duties are clearly implied, but not explicitly stated. So adults are often more strongly influenced by a play like *The Servant in the House* than by many sermons." [1]

In the fifth place, if morals are to be taught in this manner, it necessitates a body of good literature, carefully graded in vocabulary, interest, and ethical content. This literature, so far as possible, should be selected from the best ancient and modern lore of all nations. We are thus likely to secure, not only the best literature, but also to strike the fundamentally moral and human. In making a collection of such literature for the schools the utmost care must be taken not to use anything that has not been made the subject of actual test in the classroom. It is in this way alone that the best results can be secured. This literature should be compiled in the form of ethical readers that may take their place side by side with

[1] St. John, "Stories and Story-telling," Boston, 1910, p. 33.

literary, historical, nature, and other readers. Thus, for nine years, in the kindergarten, and in the eight grades of the elementary schools, we could train the pupil in the virtues by means of good literature adapted in every way to the pupil's stage of development.

It should be stated again that we are not to teach a science of ethics. We are to establish the pupil in the virtues. We are to build character, and the best way in which to do this is by systematically placing before the pupil moral situations as embodied in story. Such situations, thus presented, dealing with the virtues and vices peculiar to each period of the child's unfolding, result in wholesome moral reactions which, through frequent repetition, lead the pupil to develop habits of will and forms of conduct that are morally worthy. In other words, they tend to establish him in those virtues which constitute the foundations of good character.

Finally, the teacher herself should be a good story-teller. The story of the reader should often be supplemented by a similar story related by the teacher. In order that this may be effectively done, the teacher should cultivate the art of story-telling, and should have a fund of stories at her command. She must familiarize herself with the fundamentals of story-telling, and she will find that practice will gradually tend to perfect her art. It may be difficult

at first, but perseverance will conquer the difficulties, and victory means much for the teacher. It adds to her power over the child. The child is eager to hear, and he reacts with a receptive mind and heart. Such an audience should be an inspiration to the teacher, and it should furnish an incentive to make herself proficient in this interesting and potent art. To have the story of the reader supplemented by the well-told story of the teacher will make the moral lesson doubly effective.

The teacher will find it to her advantage to consult the following works on stories, and how to tell them :—

"The Science of Fairy Tales," E. Sidney Hartland; "Fairy Tales: Their Meaning and Origin," J. T. Bunce; "Comparative Mythology," Max Mueller; "The Mythology of the Aryan Nations," Sir G. W. Cox; "How to Tell Stories to Children," Sara Cone Bryant; "Some Great Stories and How to Tell Them," R. T. Wyche; "Story-telling: What to Tell and How to Tell It," Edna Lyman; "Stories and Story-telling in Moral and Religious Education," E. P. St. John; "Story-telling in School and Home," E. N. and G. E. Partridge.

Consult "Stories and Story-Telling," pp. 95–99, E. P. St. John, on "Where to find Stories."

An elaborate bibliography on Moral Education is contained in "Moral Instruction and Training in Schools," edited by M. E. Sadler, London, 1908, Vol. II, pp. 351–369, and in "Moral Education" by Edward Howard Griggs, New York, 1904, pp. 297–341.

CHAPTER II

THE BODILY LIFE

All human efficiency is conditioned on bodily efficiency. This is a dictum of modern science. Now since the bodily life is subject to moral law, our prime duty in this field of human functioning is so to develop the body as to secure the highest possible efficiency, and to avoid everything that makes against its well-being. In other words, we ought to preserve and promote the health and strength of the body, and to guard it against everything that tends to weaken and destroy it. This obligates us to acquaint ourselves with the essential conditions of bodily welfare, and to conform to them. According to hygiene, the welfare of the bodily organism is dependent on cleanliness of person, clothes, and surroundings; on the quantity, quality, and digestion of our food, and on the regularity of our eating; on the purity of the water we drink, as well as on the manner of our drinking; on the air we breathe, its temperature, moisture, freedom from bacteria, as well as on our methods of breathing; on the sufficiency and soundness of our sleep; on the amount and kind

of exercise we take; and on either abstinence or temperance with reference to indulgence in alcoholic stimulants, narcotics, sexual passions, etc. This being so, it is important that the pupil should apprehend these essentials, not only as natural conditions of bodily welfare, but also as involving duties imposed on him by his moral nature. To remain in willful ignorance concerning the conditions of bodily well-being, and to fail willfully to conform to them, is to be guilty of gross moral neglect, and of positive evil.

It is evident that many of the duties pertaining to the bodily life come early in the individual's career. Indeed, they antedate the period when the child first enters upon his school life. It is, therefore, obligatory upon the parent, or upon those who have the supervision of the child in these early years, to make him acquainted with these duties, and to teach him to perform them. In these early years the direct method may not only be necessary, but in all probability it will prove the more efficient. However, after the sixth year the indirect method is without doubt primarily the method to be used.

In moral instruction in this sphere of human nature we seek to acquaint the pupil with virtues and vices that pertain to the life of the body, and also to establish him in those habits of will and forms of conduct that make for its highest well-being. One

of the natural conditions of a healthy body is bodily cleanliness. In view of the germ theory of disease the importance of this condition needs to be fully emphasized. Dangerous microbes exist in dirt which constantly menace the health of the body. They infest the dust that accumulates under the finger nails, or on the surface of the body, especially on the hands and face, and are thus often introduced into the system by being conveyed to the mouth, or to cuts and scratches on the body. This often results in disease, or in painful and dangerous inflammations. Hence the necessity of keeping the body clean by frequent bathing. Dangerous microbes exist also in unclean clothing and are transferred to the body. Hence it is not a matter of indifference whether our clothes be clean or not. Here cleanliness becomes a necessity also.

Again, harmful microbes lurk in the food which accumulates between and in the cavities of our teeth. When it is allowed to remain there, it soon turns into a workhouse for microbes — a breeding place of disease. It is really surprising how many serious diseases are the result of neglect or improper care of the teeth. Hence the necessity of keeping them in a healthy condition by frequent cleansing and proper dentistry.

Furthermore, the function of the skin is to eliminate waste products, and particularly to control the heat

losses of the system. In order to function normally it must be kept in a healthy condition. The pores must be kept open by frequent removal from the surface of the body of the products they emit. This, of course, is to be accomplished by frequent bathing, and by rubbing the body thoroughly with a rough towel. Bodily cleanliness becomes an essential if the body is to maintain efficiently its functions and promote its own well-being.

Now, since personal cleanliness in all of these forms is an essential natural condition of bodily health and strength, and since we are under moral obligation to preserve and to promote the efficiency of the body, such cleanliness is a matter of moral obligation also. We are morally bound to practice it as a virtue. Nowhere can this virtue be taught with greater success than in the school. In many instances home conditions are such that a systematic observance of this obligation on the part of the children can hardly be expected. So that the school has a special duty to perform here. Personal cleanliness ought to be made a requirement on the part of every pupil. Here compulsion becomes a virtue. The hygienic, æsthetic, and moral sanctions of personal cleanliness ought to be brought to bear on the pupil. The hygienic sanctions will, of course, be dealt with in the course on hygiene. The æsthetic and moral sanctions can be brought forward in a course in elemen-

tary moral training. Here the duty of maintaining the efficiency of the body by observing the natural conditions of its well-being can be presented as a matter of ethical obligation, and as a matter of decency and self-respect, and a serious effort to establish the pupil in habits of personal cleanliness can be made. And here, as in the case of other virtues, systematic training is necessary.

Prudence and self-control in relation to the bodily life are also virtues which need to be dealt with in elementary moral training. They relate chiefly to regulation of the bodily appetites — the appetites of food, drink, sleep, and sex. The appetite for food is, of course, fundamental. By it the body is sustained. But how it is to be sustained, whether at a high point of efficiency or not, depends largely upon what we eat, how much we eat, and how we eat. Modern science shows this to be true in a very important sense. Our bodily and mental efficiency depends in a large measure upon the quality, quantity, and digestion of our food. Physiological chemistry shows us that there are food values. Certain foods are better adapted to promote the well-being of the body than others. So that it is not a matter of hygienic indifference, and therefore not a matter of moral indifference, *what* we eat. In a very important sense the German maxim is true: *Mann ist was Mann isst*, — "*Man is what he eats.*"

The same thing is true in regard to *quantity* of food. According to recent scientific investigations the average person eats too much. The result is that waste products accumulate in the system. They are in a state of fermentation, and thus poison the body — impairing and weakening it. The organs of nutrition are overtaxed, and the organs whose function it is to eliminate by-products are also unequal to the burden imposed upon them. Thus the body suffers and, with it, the mind also. So that to eat too much is not only an hygienic evil, but a moral evil as well. It is a sin against our total life, for our entire mental efficiency is conditioned upon our bodily well-being.

Neither is the mastication of our food a matter of hygienic and moral indifference. To fail to have the digestive work properly initiated in the mouth is to throw upon the stomach a burden that does not properly belong to it. The result is that the work of digestion is not thoroughly done, and our bodily strength is weakened, and with the weakening of the bodily organism there is a corresponding impairment of mental and moral strength.

It is evident, then, that dietetics is an important branch of hygiene, and it ought to figure conspicuously in the school curriculum. Since we are under obligations to moralize the bodily life, and since the supreme obligation here is to raise the bodily or-

ganism to its highest point of efficiency, it becomes our duty to acquaint ourselves with the laws of hygiene as they relate to the food of the body, and to conform to them. Thus this subject becomes a part of morals also. It belongs to moral education as well as to intellectual culture. Prudence and self-control in regard to our appetite for food are virtues which must be cultivated, and the time to cultivate them is in early childhood and youth.

But these virtues ought also to be practiced in relation to our drinking. Water, too, is a fundamental necessity of our bodily life. As in the case of food, so in the case of drink, our bodily efficiency is dependent on the quality of the water we drink, and on the mode of drinking it. In regard to the quality, it is exceedingly important that the water introduced into the system be pure. As in the food we eat, and in the air we breathe, so in the water we drink, disease microbes are often present. For example, water is probably the most prolific source of typhoid fever germs. So that it is a matter of vital importance for us to protect the body from such sources of danger. From a hygienic point of view hardly anything is more important to a city than its water supply. Citizens should guard it against all sources of pollution, especially from sewage. Hence prudence here is not only a hygienic obligation, but a moral obligation as well. Every individ-

ual is under moral obligation to guard the interests of his own bodily life as well as the interests of the bodily life of the community from such dangers. Not only the teacher of hygiene, but also the teacher of morals in our schools, must aim to cultivate in the pupil the virtue of prudence in this respect. In this relation it is both a personal and a social virtue.

A moral obligation extends also to our mode of drinking water. It is a matter both of hygienic and moral concern as to how we drink. We should not drink while chewing our food. To do so interferes with the digestive process, by replacing the saliva whose office is to moisten and soften the food. It thus interferes with the proper preparation of the food for the stomach. This means that it interferes with digestion, and good digestion is absolutely essential to our highest physical well-being. So here again the virtue of prudence becomes important, and a course in elementary morals should emphasize the virtue in this relation. Indeed, it needs special emphasis, for there is hardly any law of hygiene more frequently and flagrantly violated by children than this one.

Sleep is sometimes spoken of as an appetite. It is an absolutely necessary condition of the body's maintenance and well-being. Indeed, every one's bodily and mental efficiency is largely dependent upon it. During our waking moments the brain is

constantly active. It is at work even in our most trivial employments. It is constantly expending its energy. Hence it becomes fatigued and needs rest. Sleep brings the rest necessary for saving and renewing its energy. And so it is with the other organs of the body. Although more or less active during sleep, they are *relatively* at rest when their activity is compared with that of our waking moments. This results in a saving and a renewing of our bodily energy. When we sleep, we cease to spend and destroy; we save and construct.

Sleep is an important factor in the growth and development of childhood. This being so, the amount, soundness, and regularity of sleep are essential conditions of the body's welfare, and prudence and self-control in this respect become matters of hygienic value and of ethical obligation. In other words, from the moral standpoint they are virtues, and call not only for recognition, but for more than ordinary emphasis in every scheme of moral education; for, in view of the vital importance of sleep in its relation to the child's physical and mental welfare, our carelessness in regard to his interests in this respect is not only a serious hygienic evil, but a moral evil as well.

The school has its duty to perform here. Many parents are ignorant of the vital importance of sleep for the total well-being of the child, and, therefore,

flagrantly violate the laws of hygiene in the treatment of their children in this respect. We must raise up a generation possessed of knowledge, prudence, and self-control in these matters, so that not only they, but subsequent generations also, may profit by their knowledge and virtue: —

"We cannot say what the mental and physical average of our race is really capable of being until we devote far more attention than any hitherto to the question of sleep in childhood. It is not only growth of limb but also growth and development of brain that occurs during the constructive period of sleep. To eat is only to take in, but to sleep is to build." [1]

Another essential condition of bodily welfare which calls for the exercise of prudence is proper breathing. We breathe from birth till death, and our physical well-being is conditioned upon the air we breathe, and upon our mode of breathing. The results of fresh and pure air in the schoolroom, compared with those of a poorly ventilated room, will be very apparent. Dr. Gulick, in his simple hygienic lesson to children, does not exaggerate the case: —

"I can think," he says, "of two schoolrooms. In the first the children look unhappy; their eyes are dull and their cheeks are flushed, though some of them have pale faces instead. Only a few sit up straight, while none of

[1] Saleeby, "Health, Strength, and Happiness," New York, 1908, p. 108.

them look as if they enjoyed studying. One class is reciting a spelling lesson, and I notice that several of the children miss the easiest words. In this room the air is wretched. I look around and cannot see any place for fresh air to enter.

"The second room is of the same size, and although it holds the same number of children, still everything here is different. Both the girls and the boys look as if they enjoyed studying, most of them are sitting up straight, their eyes are bright, they do not often miss the easy words, and nobody looks cross. As might be expected, enough fresh air is coming into the room all the time to keep it fresh and pure." [1]

Until recently the explanation of the bad effects of this "wretched air" on the bodily life was that they were due to the introduction of carbon dioxid into the system. Beside inert nitrogen air contains oxygen and carbon dioxid, one of which is beneficial to the body, the other is not. In inhaling pure air, we inhale oxygen; when it is exhaled, it has been changed by the lungs into carbon dioxid. When we are in a room not properly ventilated, there is a gradual decrease of oxygen and an increase of carbon dioxid, which may be harmful. It was formerly, and still is, supposed by many that we are poisoned by inhaling it. Lately, however, this explanation has been called into question; indeed, it has been rejected as false. Dr. Leonard Hill and others affirm, on the

[1] Gulick, "Good Health," Boston, 1906, pp. 6–7.

basis of experiment, that the evil results of living in stuffy or ill-ventilated rooms are due to the temperature, dryness, and stagnation of the air rather than to its chemical impurity, — to a deficiency of oxygen, and the inhalation of carbon dioxid, and that our American school buildings, many of which are heated by hot-air systems, are often responsible for the throat and respiratory troubles of children.[1]

Whichever of these two explanations is correct, the fact remains the same, that poorly ventilated rooms are responsible for serious bodily ills, and therefore the child should be made acquainted with the fact, and be taught the importance of proper ventilation.

And what is true on a large scale with respect to the schoolroom is equally true on a smaller scale concerning the home. So that children ought to be made to realize the importance of good ventilation in the home, and thus we shall raise up a generation that will observe hygienic measures on which the physical, mental, and moral welfare of a people largely depend. When we remember how many children of the poor live in badly ventilated tenements, and how bodily disease is often the result; when we remember how seriously such conditions affect the mental and moral life of the children of the poor who attend our schools, the teacher will see at once what an op-

[1] Hill, *Popular Science Monthly*, October, 1912.

portunity presents itself to the school for the improvement of the bodily life of a large element in the community. She will then not only insist upon knowledge, but will endeavor to develop wisdom also in the matter of breathing fresh air. Prudence as a moral obligation will be cultivated. An effort to establish the child in this important virtue will be made.

But there is another aspect of this subject. Modern science has made us acquainted with the existence of innumerable microbes in the air, some of which are the enemies of man, and which, when introduced into the body through breathing, threaten its welfare, and often, indeed, its life. Dangerous microbes frequently infest poorly ventilated rooms. So that here again the virtue of prudence becomes a necessity if we would preserve our bodily efficiency. Furthermore, whether in the home or out of it, we are constantly enveloped in an atmosphere of dust, varying in degrees of density. In this atmosphere harmful microbes are often present. So that the dust of streets should be avoided as much as possible, and great care should be exercised not only in keeping the house as clean as possible, but also in sweeping carpets, shaking rugs, dusting furniture, and brushing clothes. Carelessness here becomes an evil because of the danger involved, and prudence becomes a virtue. The teacher should train children to

be on guard against the vice, and to practice the virtue, the opportunity for exercising which comes to every one.

Again, it is not a matter of indifference as to *how* we breathe. The child should not breathe through his mouth. As a rule, the presence of adenoids will probably be found responsible for improper breathing of this nature. Where there is medical inspection in the schools, this will doubtless be attended to. Where there is not such inspection, the teacher should report the matter to the child's parents. There are other forms of improper breathing which will probably be corrected by the teacher of hygiene or the physical director. But when the teacher of hygiene or the physical director is not to be found in the school, then the teacher herself should take the matter in hand. She should be informed on the subject of proper methods of breathing, and the child has a right to the benefit of her information. Montessori speaks of "the art of breathing," and she has adopted Professor Sala's system of respiratory gymnastics for the purpose of developing this "art." [1] This matter is one of vital importance from a hygienic point of view, and, therefore, the teacher of elementary morals must treat the subject as a matter of moral concern also.

[1] Montessori, "The Montessori Method," translated by Anne E. George, New York, 1912, p. 147.

Exercise is another essential of bodily welfare, and, as such, it becomes a moral obligation. There are two forms of exercise: play and physical labor. Both, properly indulged in, make for the welfare of the body. The teacher is primarily concerned with play. It preëminently belongs to childhood and youth. To-day the playground comes into the curriculum of the school out of the experience of the street. It has been found so potent an influence in the lives of unprivileged children that the providing of open spaces for the purpose of supervised play is becoming more and more a part of the business of every progressive city. Many experiments have thus been tried already, and the results are available for use in the schools. The idea of using schoolyards for real playgrounds is largely the outcome of these successful experiments.

Of course, the schoolyard has always been a place for play, but it has seldom been an attractive place; hardly has it been well adapted to purposes of recreation; and still less frequently has any serious effort been made to render by expert direction the games of the children profitable as well as pleasant. The private school has had a great advantage in this respect over the public school. Indeed, the playground has thus far been one of the chief reasons for the existence of the private school. Parents perceive that out-of-door play is a part of the normal

life of the child, and that without it not only the physical but the moral life is endangered. They perceive also that the crowded town affords little opportunity for such recreation. Hence they send their children to schools which are built in the country, in the midst of broad fields for exercise. The teaching in the classrooms of these schools may be no better than in the public schools, or not so good, but the boys and girls get the needed development which is gained from normal play.

The transformation of schoolyards into playgrounds gives to the poor one of the privileges of the rich. This matter is intimately related to morals. It is a help to good health, and is thus an aid to all good living. It improves the quality of the moral stock; it gives the city better citizens.

The first necessity is an enlargement of most schoolyards to make them big enough for actual use. Then the materials of amusement must be supplied in the form of swings and games, and other opportunities for exercise, and, in charge of the whole, must be a director. The moral value of the playground depends on his wise supervision. For the games of children are to be used not only to amuse them, and not only to enlarge their lungs, and straighten their backs, and toughen their muscles, but to minister to the betterment of character. They are to carry from their recreations not only a knowledge of games,

which must presently, in the business of life, be of little use, but a knowledge of life itself, learned in the learning and playing of the games.

According to Groos, animal play is a preparation for the life the young animal must lead later in the struggle for existence. This is true also of the child, however true may be the so-called recapitulatory theory of play. It is nature's method of preparing the child for the things he must later *work* at instead of play at. It prepares him also for the larger moral life which will be his in the future. Aside from the benefits to the bodily life gained through play, the playground is the classroom of the social virtues. Children are taught, without knowing that they are learning lessons, how to get on with their neighbors. They learn patience, and forbearance, and self-restraint, and to await their turn, and to be fair and honest, to lose with good humor, and to care for the game more than for the prize. They perceive that results are best attained by combined effort, by "team play"; they learn to obey, to follow a leader, to subordinate themselves. They prepare for the serious responsibilities of life.

Gymnastics, too, are a wholesome form of physical exercise. They partake both of the nature of play, and, as prescribed school exercises, of the nature of work. They should be encouraged in every school, for they make for the vitality and efficiency of the

body. School authorities should provide opportunities and apparatus for systematic exercise of this kind. Such a regimen not only has a wholesome physical effect, but the order and discipline involved exert a moralizing influence as well. "As boys become interested in their biceps they grow trusty and are more likely to be temperate, to accept discipline, to be more interested in wholesome *régime*. As muscles develop, the gap between knowing and doing narrows, and motor mindedness increases. There also arises a salutary sense of the difference between tolerable wellness, or mere absence of sickness, and an exuberant buoyant feeling of abounding vitality, health, and vigor, which brings courage, hope, and right ambition in its train, power to undergo hardship, do difficult things, bear trials, and resist temptation, while flabby muscles and deficiency of exercise give a sense of weakness, lust for indulgence, easy discouragement, and feelings of inefficiency." [1]

It is fortunate, also, from a *moral* point of view that manual training has been introduced so largely into our schools. It, too, is a kind of physical exercise which makes for the development of the body, and for this reason alone it might be commended on moral grounds, to say nothing here of its value for the development of the will, and its great moral value in developing certain virtues and in preparing, to a cer-

[1] Hall, "Educational Problems," New York, 1911, Vol. I, p. 273.

tain extent, the pupils for the vocational or economic life. Here it is sufficient to heartily commend manual training on the ground of its value for morals because of its salutary effect upon the bodily life. It makes for vitality and better physical development, and, therefore, for greater physical efficiency, thus rendering the body a more capable instrument in the service of the mind.

In dealing with the moralization of the bodily life another virtue to be dealt with is physical courage. Courage is often necessary for the preservation of the body, not only from injury, but also from possible death, and therefore it becomes a moral obligation. The Greeks greatly emphasized this virtue. Aristotle regarded courage as the mean between cowardice and foolhardiness. Physical courage moralized is really rational self-defense. Such courage is always prudent. It guards the body against surprises and sudden or prolonged attacks.

"That man is brave," says Paulsen, "who, when attacked and in peril, neither blindly runs away nor rushes into danger, but retaining his composure, carefully and calmly studies the situation, quietly deliberates and decides, and then carries out his resolution firmly and energetically, whether it be resistance and attack, or defense and retreat. Prudence, therefore, constitutes an essential part of valor." [1]

[1] Paulsen, "A System of Ethics," translated by Thilly, New York, 1900, p. 496.

It is well for the teacher to develop this virtue in children. They ought to be taught to endure pain patiently and courageously; to meet danger fearlessly, but cautiously. In this way they not only render a valuable service to the body, but also to the soul. Its value for social service is often seen in the golden deeds of heroism on the part of children, which constitute a glorious page in the annals of the race, and in that martial courage which is the expression of patriotic loyalty to the state, and which, later in life, they may be called upon to exercise, and for which the early cultivation of courage prepares the way.

CHAPTER III

THE BODILY LIFE (*continued*)

In relation to alcoholic stimulants, temperance is a form of self-control and prudence with reference to the bodily life that should receive special consideration at the hands of the school because of its vital relation to the interests of the individual, and of society. So callous do we seem to be to the awful social, economic, and moral effects of its opposite — the vice of intemperance — that it really seems as though it might be better to approach the moral aspects of the subject through hygiene. For children, at least, acquaintance with the evil effects of alcohol, and of an intemperate use of it, on the bodily organism may prove to be the most effective means of introducing them to the higher moral considerations involved. To this end it is well for the teacher of elementary morals to coöperate with the teacher of hygiene, — the one dealing primarily with the scientific aspects of the subject, and the other more especially with the moral aspects as involved in the facts disclosed by science.

The effects of alcohol on the bodily organism are

so deleterious that it is not difficult to develop in the large majority of pupils a moral attitude against its use as a beverage by man. Metchnikoff has shown how its effect upon the white cells of the blood — the so-called leucocytes or, as he calls them, the phagocytes or eating cells, the natural protectors of the body — is to diminish their power of resistance against the attacks of the unfriendly microbes of infectious diseases. The function of the white cells is to weaken and destroy these disease germs. Like soldiers, they rush to the front in cases of inflammation and fight the enemies of the body. They eat them up. Thus they are our friends, and alcohol is our enemy, for it weakens their fighting powers; it lessens the power of resistance of these minute friends that live in the blood.

Science also calls attention to the deleterious effects of alcohol on the brain. It affects for the time being the higher brain centers which have to do with self-control; also to its bad effects on the nervous system, as well as to its ill effects in weakening our powers of endurance of heat and cold. It is, also, either directly or indirectly, responsible for nearly one half of the cases of insanity that burden the race.

It is evident from all this that a most serious indictment can be brought against alcohol in its relation to the bodily organism. It makes against its vitality, health, and efficiency; it is an enemy of our bodily

life. It would seem from a hygienic, and therefore from a moral, point of view, that not only temperance, but abstinence also is a moral obligation. And when we add to all this the terrible indictment against intemperance that comes from criminology, — an indictment that makes alcohol responsible for more than half of the crimes against society, — it is evident that temperance is a virtue that should be taught in the schools. There should be no compromise here or lack of moral courage on the part of the school. Intemperance is a most serious sin against body and mind, and a terrible sin against society. Indeed, it is an evil of such magnitude against society that to bring up a child in the way he should go with reference to the virtue of temperance alone would almost justify a course in elementary hygiene and morals.

In regard to the deleterious effects of the use of tobacco on the bodily organism, there is such a difference of opinion that it is hard to treat the matter with accuracy. But while this is true with reference to its effects on adults, there seems to be a pretty general consensus of opinion on the part of students of hygiene in regard to the effect of cigarette smoking on children. It is affirmed that the poison of the nicotine in cigarettes weakens the action of the heart, irritates the nerves, and retards physical growth and development. Many school principals make it responsible for mental inefficiency, which in many cases leads to

truancy, and truancy often leads to crime, all of which is doubtless due originally to the ill effects of nicotine on the body. If this be true, then abstinence with reference to cigarette smoking on the part of boys is to be taught as a virtue, and the schools have a great responsibility here. School principals affirm this to be an evil of no small proportion among pupils, — to be found in many instances even among children of the fourth grade of our schools, and, indeed, sometimes among those of the third grade. Because of its baneful effects upon the bodily life, and its general demoralizing influence, it should be seriously dealt with in elementary courses in hygiene and morals.

Self-control in the regulation of sexual appetite is another essential condition of bodily welfare, which, because of its vital relation to morality, calls for special consideration in the moral training of children and youth.

A difficult problem confronts us when we deal with moral training in its relation to sex. We have only recently waked up to the tremendous importance of this aspect of moral education. The merging of childhood into youth, and of youth into young manhood and womanhood, are in many respects the most important periods in the history of a human being, and the mental, moral, and spiritual interests involved are simply momentous. Psychological and educa-

tional science is now devoting earnest effort to the study of the phenomena of adolescence. Profound physical and mental changes, fraught with moral significance, occur in the life of the individual, and their nature and meaning ought to be understood, not only by the scientist, but by the teacher, parent, and children as well. Appalling ignorance on this subject has heretofore reigned supreme; and a fatal modesty has, as a rule, kept parents and teachers from imparting what knowledge they have to children who have a right to know. As a result, many children have been seriously injured, and many have been lost bodily, mentally, and morally because of their ignorance. What rational excuse can be given for withholding from children that which they have a right to know because of its vital relation to their total welfare? A modesty that will keep children ignorant on such a vital subject is not only false, but it partakes of moral recreancy. Any one truly and intelligently interested in the moral welfare of society should not oppose a judicious, but frank dealing with this problem.

From the standpoint of elementary moral education the problem is, How should this important matter of sex be dealt with? Nothing is to be gained, but much is to be lost, by allowing the boy or girl to remain in ignorance concerning the facts of sex consciousness, and their vital significance. It is a prerequisite of the

best moral results that they should be enlightened on this subject. And the first question that arises is, *When?* Instruction along these lines must be carefully adapted to each period of the child's development. In the light of recent investigations these periods may be more or less definitely determined, and our instruction may be regulated accordingly. In regard to the years from one to six, the child is, as a rule, under the parents' care — being especially under the guidance of the mother. Every mother should be informed on the subject of the proper care of her child's body. In the large majority of cases such information must be brought to the mother. Much might be done to secure this result by organizing mothers' meetings in school districts, to be addressed by the teacher of biology in the schools, if such there be, or by a careful, tactful, and sympathetic physician, who might be invited to give a series of simple talks to parents. Such meetings should be held under the direction of the schools, or of mothers' clubs, many of which have been organized in our cities, or of parenthood clubs, which might be organized by social settlements or by churches. Sex instruction, as it bears on the first six years of childhood, should be part of a general course given to mothers on the subject of the bodily care of children. It would consist largely of explaining to the mother the dangers that may arise from placing her child under the care of an

ignorant or perverted nurse, and in giving information as to how to deal with the child's questions in regard to his own origin. Such questions are not infrequently asked by children at this time of life. Expert opinion regards it wise not to ignore the questions, or to give false replies.[1]

The years from six to twelve are, of course, a much more important period in the child's life. During these years we have the immediately preadolescent period, as well as the dawn of adolescence. The vital importance of these years cannot be exaggerated, and they bring a very solemn obligation to those who are responsible for children during this period. Sex instruction in the immediately preadolescent period should not impart knowledge of relations between the sexes. It should concern itself merely with the child's relations to himself, protecting him against evil habits that involve a violation of the laws of his sexual nature. The ravages of such habits are so serious[2] that this duty cannot conscientiously be shirked by those responsible for the child's welfare. Warning ought to be given to the child against an evil that threatens his bodily, mental, and moral welfare. Such instruction and warning should not be confined to the preadolescent period, but should be

[1] Cf. Report of the Special Committee on the Matter and Methods of Sex Education, New York, 1912, p. 5.

[2] Cf. Hall, "Adolescence," New York, 1904, Vols. I and II.

repeated in the first years of adolescence, and the moral as well as the hygienic restraints should be made use of.

But the important question arises here, By whom should such instruction be given? Naturally the parent is the person upon whom this obligation rests. But we are here confronted by the fact that a large majority of parents are not qualified to deal intelligently with the subject; also by the fact that many, whether qualified or not, fail to meet their obligations in this respect. Because of this situation, the duty falls upon the schools, and they should not fail to measure up to their responsibility.

But how should the schools deal with the problem? Here again they might deal with it through district mothers' meetings, in which mothers might be instructed by competent and sympathetic physicians. But such instruction of mothers would not prove sufficient. Only a limited number would attend the meetings, and many of those who did attend would fail to act in accordance with their knowledge. This necessitates dealing directly with the boy and girl. Either the medical inspector of schools, where there is one, or the teacher of biology in schools that employ one, should perform this delicate task. In schools where neither medical inspector nor teacher of biology are to be found, it would be advisable to invite physicians of standing to undertake such in-

struction. If this be impossible, then the obligation devolves upon the teacher herself.

But how should such instruction be given? Co-education exists in schools. Furthermore, even if this were not the case, the question arises whether such instruction should be given in public. On the whole, private instruction seems to be the best method of handling this important and delicate subject.

But there should be more formal sex instruction during the later years of this period from six to twelve. This should be given in connection with the course in biology. The subject of plant life lends itself admirably to this purpose. The recommendations on this point, included in the *Report* previously referred to, are wise, and may be quoted here to advantage: —

"There should be given, during the years of later childhood, including the remaining years of the ordinary elementary school course, a carefully planned series of lessons on reproduction in plants as a part of the course in nature study. The child should be made to understand the function of root, leaf, flower, and seed; the different modes of scattering seeds; the various methods of fertilization and the necessity of fertilization, and he should be led up to the generalization that plant life always springs from plant life.

"In like manner a series of lessons on reproduction in animal life below mammals should be given, making use of familiar animals. The origin of the chick, the fish, and the frog from the egg, and the metamorphosis

of the frog; the origin of insects and their metamorphoses; and, finally, the necessity for fertilization; — these might form the chief, general topics of such a series of lessons.

"The aim should be, so far as specific sex instruction is concerned, to impress deeply the mind of the child with the beautiful and marvelous processes of nature by which life is reproduced from life, both in the plant world and in the animal world. It is not necessary, and in most cases not desirable, that children should make application of this knowledge to reproduction in man before the beginning of adolescence further than the human infant is developed within the mother. But such instruction on reproduction in nature will create the background of knowledge which will afterward invest reproduction in the higher animals and in man with a significance and a dignity not otherwise attainable; and what is equally important, it will create the right emotional attitude toward human reproduction and prepare the child's mind to appreciate its sacredness." [1]

In addition to all this, however, children of this period should be put through a kind of regimen. They should have opportunities and facilities for physical exercise. Supervised play is helpful. It not only directly contributes to the bodily efficiency of boys and girls, but it acts also as a preventive in regard to sex evils. It also shields them from per-

[1] Report of the Special Committee on the Matter and Methods of Sex Education, New York, 1912, pp. 6–7. Although this Report contains very little that is new it tends to confirm much of the best that has been said on the subject. We have in the main followed their program with reference to sex education.

verting influences of social surroundings. Prophylaxis in sex hygiene is as desirable as it is in medicine.

The last two years of elementary education are exceedingly important in their bearing on the problem of sex education. A large majority of the children of our public schools fail to pursue school life beyond the eighth grade. Many go into life after their fourteenth year as breadwinners. If they are to receive systematic instruction in regard to the relation of the sexes, it must be given in most instances before they leave the schools. And such instruction should be given. It is therefore necessary for the schools to make provision for it. For here, as in the other aspects of sex education, and for the same reasons as stated above, we must depend on the schools rather than on the home for adequate instruction. Here, again, the instruction should be given, if possible, by the teacher in biology. Of course, reproduction would constitute the chief subject for consideration. The following program is suggested by the Special Committee on the Matter and Methods of Sex Education: —

"During the early adolescent period, approximately from the age of twelve to sixteen, reproduction in plants and in animals below the mammal should be more extensively studied, and the wonderful variety of modes of fertilization, especially in plants, be emphasized. It is important to make the pupil acquainted with a wide range of facts, in order to impress his mind with the wondrous beauty

of nature's provision for the perpetuation of life, the aim being always ethical as well as scientific and hygienic.

"With this background of knowledge, reproduction in mammals may be taken up. The teaching ought now to impress, with many illustrative facts, the generalization that animal life comes from *the ovum*. (The more accurate formulation may be left until later.) Fertilization in mammals should now be taught, and this should by natural steps lead up to reproduction in man. The simplest facts in regard to heredity should now be taught, and their applications be made to human life. The pupil will then be in a position to understand the significance of sexual morality, and to be impressed with the dangers to health and morals of abnormal sexual habits. Specific instruction in regard to sexual morality will now be especially effective.

"As girls mature from a year to a year and a half earlier than boys, they should receive such instruction somewhat earlier, and emphasis should be laid upon instruction in regard to the special care of their health at the change of life called puberty." [1]

A difficulty, however, presents itself here that the *Report* of the Committee referred to above does not explicitly deal with, so far as it relates to the last years of elementary education. Attention has been called to the fact that a large majority of boys and girls leave our public schools after they have finished their work in the grammar grades. These adolescents should

[1] Report of the Special Committee on the Matter and Methods of Sex Education, pp. 7–8.

receive adequate instruction in regard to the nature and dangers of venereal diseases. This matter is so important that instruction cannot be postponed to later years. Who will furnish instruction to the majority of our pupils who leave the schools between the ages of fourteen and sixteen? Were the large majority of public school children to continue their education through the high schools instead of dropping out after completing their elementary course, consideration of this aspect of sexual relations might be safely and profitably postponed as belonging more properly to secondary education. But the situation being what it is, we must reckon with the majority who leave the schools at the close of the elementary period. Hence, just as in the preadolescent years we prepare the child for the adolescent period, so here, though it may seem rather early to some, we are under obligation to prepare the pupils of the grades for the important years that follow. And the instruction should be most impressive. It should serve as a powerful, restraining influence in the future life of the pupil.

In many instances the instruction in the class in biology might be supplemented by several talks by a conscientious and tactful physician. His voice on the pathology of sex would probably carry with it the weight of professional authority. This would be more likely to impress boys and girls than the authority of the teacher of biology, because the

physician is constantly dealing in a practical way with disease. Of course, a female physician should be invited to give such instruction and warning to girls, and a male physician to boys.

The foregoing views are not in accord with those advocated by a recent writer on the sex problem. Dr. Foerster, of the University of Zurich, still advocates the old plan of reticence on this subject. He would trust to the development of a kind of spiritual mastery in the boy and girl that will enable them to "keep the body under" when adolescence dawns, and as it progresses. This spiritual mastery is to be attained through a "species of will-gymnastics." He says: —

"The outstanding feature of sexual education should not be an explanation of the sex functions, but an introduction to the inexhaustible power of the human spirit and its capacity for dominating the animal nature and controlling its demands.

"When young people have learned to appreciate the joy of such spiritual mastery, they have attained the highest possible immunity from sexual temptations. I have often found pleasure in telling boys entering their teens the story of Achilles — how his mother brought him up among girls, dressed as a girl, so that he might not have to go to Troy with the other Greek youths; but Ulysses had the war trumpet blown before the palace gates, when the maidens all fled terrified at the noise, while the young Achilles immediately felt for his sword. In the same manner, a boy of character will not show

himself a coward when the animal impulses first make themselves felt, but will at once take to arms and realize that an opportunity has been given him to prove and perfect his courage.

"Young people are practically never deaf to such an appeal. They are more than ready to receive Nietzsche's words: 'Do not cast aside the heroic in thy soul!'

"In addition, I should like to say that this species of will-gymnastics seems to me to be quite as essential in the education of girls as in that of boys, and for the special reason that in the woman's case it is necessary to work against the tendency towards a life of one-sided emotionalism. It is only by a training of the will that a real education of the emotional life can be accomplished. Regular practice in the controlling of bodily conditions and outward distractions prepares the way for a mastery of the emotions and for their noblest development; it enables them to become independent of external circumstances, of whims and moods, and to acquire concentration, force, and endurance. Such will-training protects a woman from the dangers which arise from her impulsiveness and suggestibility."[1]

Much of this is true. But an essential part of the development of such spiritual mastery in the child is knowledge of himself. If he be informed on the nature of the sex functions, and of the consequences of their abuse, he will be more able to develop, and better prepared to exercise, that spiritual control which is so desirable and so necessary.

[1] Foerster, "Marriage and the Sex Problem," trans. by M. Booth, N. Y., 1912, pp. 177–178.

To all this biological and hygienic instruction must be added the moral restraints as well. The scientific instruction prepares the way for an impressive moral lesson. It is well to call attention to the duty of raising the bodily organism to the highest point of efficiency as it conditions all other efficiency, — mental, social, æsthetic, moral, and religious. He who violates the laws of his bodily organism sins not only against his bodily nature, but against his whole being, as, by so doing, he reduces its total efficiency. Again, the individual must be made to realize that he does not live unto himself alone — that he is responsible to others for the use of his energies. Weakness on his part entails weakness on the part of others who may be his offspring. The moral aspects of the case ought to be especially brought out with pupils of the eighth grade. They are then old enough to profit by it. In all this the direct method must, on the whole, be used. It may be greatly supplemented by the use of the indirect method when we reach secondary moral education.

In concluding these chapters on the bodily life, let us recall that cleanliness, self-control and prudence in the regulation of all the bodily appetites, and in our breathing and sleeping; also exercise, physical courage, and temperance — these are the virtues relating to the bodily life that we should teach children both in the home and in the school. And we should

guard them against their opposites, — the corresponding vices. This should be done, not merely incidentally, as occasion arises, but *systematically*. A careful study of their relation to different periods of the child's growth and unfolding should be made, and then, by systematic culture, we should seek to establish children in these important virtues and to teach them to shun the bodily vices. Systematic training by the indirect method (except in the instances mentioned above) is best adapted to meet the ends sought by the parent and teacher in this respect, and a graded scheme of virtues and vices to be dealt with is here suggested (p. 53).

As a final word let it be said that few parents and teachers fully appreciate the vital relationship between a wholesome bodily condition and sound morals, and, as a consequence, moral culture suffers. As a well-known student of education has recently said: "We do not begin to utilize the culture of health as the basis of morals as we should do, because we do not realize that their relation is so intimate as at many points to be entirely identical. Body-keeping with the young can and should be made almost a religion; and most of the worst sins and errors of youth are in no way more effectively forefended than by high ideals and a vigorous cult of personal and social hygiene. Indeed, Plato thought he could not teach an invalid morals because if he had not

Virtues			Grade
1. Cleanliness and tidiness	Cleanliness of person	*a.* Hands *b.* Face *c.* Teeth *d.* Person — skin	I II III IV
	Clean and neat clothes and surroundings		I II III IV
2. Self-control and prudence	*a.* Eating — quantity, quality, mastication *b.* Drinking — purity of water, mode of drinking *c.* Sleeping — proper amount, depth *d.* Breathing — temperature, freshness, purity, mode of breathing *e.* Sexual virtues (cf. text)		I II III IV
3. Exercise			I II III IV
4. Physical courage			I II III IV
5. Temperance			VI VII VIII

Vices			Grade
1. Uncleanliness and untidiness	Uncleanliness	*a.* Hands *b.* Face *c.* Teeth *d.* Person — skin	I II III IV
	Untidiness of clothes		I II III IV
2. Lack of self-control, and imprudence	*a.* Eating — quantity, quality, mastication *b.* Drinking — purity of water, mode of drinking *c.* Sleeping — proper amount, depth *d.* Breathing — temperature, freshness, purity, mode of breathing *e.* Sexual vices (cf. text)		I II III IV
3. Indifference to and neglect of exercise			I II III IV
4. Cowardice			I II III IV
5. Intemperance			VI VII VIII
6. Cigarette smoking			IV V VI VII VIII

learned the art of body-keeping, still less could he discipline his soul." [1]

It is imperative that we should impress the child not only with the importance, but also with the dignity and sacredness of the body. In a licentious age Paul called the attention of the early Christians to the fact that their bodies were the temples of the Holy Ghost. This was a superb appeal for a proper treatment of the body. But it should not require a religious appeal to excite in our minds a conception of the dignity and sacredness of the bodily organism. Our bodies are the temples of our own ghosts, — our own spirits, — and they ought to reflect or symbolize the highest life of the soul. Beauty and grace of spirit are to find expression in beauty and grace of body. This doubtless was the thought of Socrates when he uttered that wonderful prayer recorded in the "Phædrus," — "Beloved Pan, and all ye other gods who haunt this place, give me beauty in the inward soul, and may the outward and inward man be at one."

In her efforts to establish pupils in the virtues of the bodily life the teacher will find the following stories helpful: —

"Billy, Betty, and Ben as Soldiers," "When Betty Closed the Windows," "A Brave Boy," "The Prince and

[1] Hall, "Educational Problems," New York, 1911, Vol. I, pp 273–274.

the Lions," and "Foolish Fear," from *The Golden Ladder Book, Golden Rule Series* (The Macmillan Company, New York, 1913).

"The Invaded City," "Feigned Courage," "The Wolf and the Fox," "Tending the Furnace," "The Camel's Nose," "A Brave Scot," "Red Stars and Black," "The School Picnic," and "The Greedy Antelope," from *The Golden Path Book, Golden Rule Series.*

"The Choice of Hercules," from *The Golden Door Book, Golden Rule Series.*

"The Apostle of the Lepers" and "Billy's Football Team," from *The Golden Key Book, Golden Rule Series.*

"Father William," "Billy's Prize Essay," "The Disenthralled," and "The Priest and the Mulberry Tree," from *The Golden Word Book, Golden Rule Series.*

"The Loss of the *Ocean's Pride*," "A Bard's Epitaph," and "The Boy and the Cigarette," from *The Golden Deed Book, Golden Rule Series.*

"Three Ways to Build a House," from *Tales of Laughter*, by Kate Douglas Wiggin and Nora Archibald Smith. "Cleanliness," by Charles and Mary Lamb. "The Little Coward," by Ann and Jane Taylor. "The Leak in the Dike," by Phœbe Cary.

Charles Kingsley's "Water Babies," Chapter I. "The Influence of a Clean Face," by Thomas DeWitt Talmage, in *Prose Every Child Should Know*, edited by Mary E. Burt. "The Little Bat who wouldn't go to Bed," from *Among the Forest People*, by Clara D. Pierson. "The Rat and the Oyster," from *The Talking Beasts*, by Kate Douglas Wiggin and Nora Archibald Smith. The Story of King Arthur, from Bulfinch's *Age of Chivalry.*

"Friends and Foes," from *Down to the Sea*, by Wilfred T.

Grenfell. "Looking out for the Men Ashore," from *The Harvest of the Sea*, by Wilfred T. Grenfell. "Circe's Palace," from Hawthorne's *Tanglewood Tales*. "Why he Failed," from *Stepping Stones to Manhood*, by William P. Pearce.

CHAPTER IV

THE INTELLECTUAL LIFE

Of all institutions that have to do with child life the school is the one primarily in charge of his intellectual training. We are intellectual beings, with capacities to know, and the school exists chiefly to develop them. It is the child's duty to acquire knowledge. It is a duty that he owes to himself as well as to others. According to Professor Adler, the teacher can best lead him to a recognition of this duty by showing him that knowledge is a means to nearly all the ends which men aim at. This, he says, might be illustrated first by calling attention to the mere material ends of life — how in the effort to provide for our most immediate wants, such as those of the body, the man of knowledge has the advantage over the man of ignorance. He who knows how to do things succeeds where he who is ignorant fails. The child in the upper grades at least is sufficiently self-centered to appreciate that which will prove an advantage to himself in the struggle for existence awaiting him, hence it is well to emphasize the advantages of knowledge and the handicaps of ignorance.

But gradually the higher interests of the child can

be appealed to — the social interests. Knowledge is a means to social recognition and position. The child soon learns that he is not to be merely a bread-winner; that other possibilities are open to him by virtue of his social nature. As he matures he grows sensitive to social appreciation, and he finds that knowledge is a means to social esteem and distinction. Ignorance is usually rewarded with contempt, or at best with a pity that humiliates its object. Furthermore, at an age when the child is in the upper grades of school, he begins to realize, in a more or less pronounced manner, some at least of the joys of knowledge — joys that constitute in themselves a sufficient reward for the labor of acquiring it. And, finally, as he approaches middle adolescence, when the altruism of his nature is very manifest, the service that knowledge will enable him to render to others can be used as an appeal to encourage him to serious effort in its acquisition.[1] In short, the more the child can be made to realize the truth of Bacon's famous maxim: *Knowledge is Power* — no matter from what standpoint we view it — power which makes in every way for the highest self-realization, both of the individual and society, the more will he take a moral attitude toward its acquisition.

In the acquisition of knowledge certain habits of

[1] Compare Adler, "The Moral Instruction of Children," New York, 1901, pp. 182–184.

will and forms of conduct are necessary for the best results. When viewed from the moral standpoint, they become virtues. It is the function of the teacher of elementary morals to establish the pupil in these virtues. To this end she must know what they are, something about their nature, and how they can best be developed in the child.

The first virtue which naturally suggests itself is *industry*. Nothing of consequence to the intellectual life can be accomplished without this cardinal virtue. Systematic application of the child's intellectual powers to attain a knowledge of the subject matter with which he is dealing is essential to success. It is very important that the teacher should begin in the beginning to develop in the child the power of systematic and steady application as against sporadic effort. And, in doing this, a fundamental law of the mind will greatly assist her in her work. This law is the law of human interest. This interest must be maintained and increased. It must be converted into voluntary interest. If we can genuinely interest the child in the subject with which we desire him to be concerned, industry will follow naturally. This is a psychological law which the teacher must recognize, and so far as she ignores it her efforts will not prove fruitful. To develop such interest it is necessary to make the lesson attractive — it must be in some manner pleasing. Now if the matter of industry is

to be brought before the child as a moral obligation, it should be presented here also in an interesting manner. The advantages and rewards of industry, and the disadvantages and penalties of indolence, as mentioned above, should be brought to his attention in a manner that will appeal to the child, and what better method can we adopt than the story method? Every child delights in stories of achievement, and to read or tell stories of rewarded labor and of punished indolence on the part of children, will not fail to interest them and to lead them to practice this prime virtue of the intellectual life.

A second important virtue of the intellectual life is *accuracy*. Accurate perception, accurate memorizing, accurate thinking, accurate reasoning, and accurate speaking are necessary for the best intellectual development. If one of the ends of such development is knowledge of the truth, such accuracy, of course, is an essential condition. This matter should be made, as far as possible, not merely an intellectual obligation with the pupil, but a moral obligation as well. It is a matter of honesty with himself and honesty with others — hence it is not a matter of moral indifference. Indeed the teacher will find that a training of the child in intellectual accuracy, or an indulgence of the child in intellectual inaccuracy, will have an important influence on his moral nature. Intellectual accuracy is closely related to truthfulness and

honesty; and intellectual inaccuracy is closely related to falsehood and dishonesty.

But how shall this virtue of accuracy be cultivated? The teacher should call attention to the serious consequences of *inaccuracy* by having the class read some story of real life, such as the wreck of a railroad train, with its loss of life, due to the inaccuracy of the man who framed the time schedule, or to the inaccuracy of a telegraph operator, or of a train dispatcher. Or, a story involving serious loss in financial matters, due to inaccurate calculation, may be used. Or, to bring the subject a little closer home to the pupil — especially the very young pupil — a story of the loss of a school prize because of inaccurate work. The rewards and honors of accuracy must be emphasized in similar manner. In the upper grades the importance of accuracy should be especially dwelt upon; for, since the large majority of pupils enter upon their vocational life after leaving the elementary schools, the significance of intellectual accuracy in all industrial and commercial life can be presented at this time with excellent effect. The primary aim of intellectual development is the acquisition of knowledge, and inaccurate knowledge is a paradox — it is not knowledge at all — it makes against knowledge. Error is the result of inaccuracy, and error is a serious intellectual evil which is often closely related to moral evil.

In dealing with inaccuracy the teacher will find that it is often due to another evil, namely, carelessness. In some respects, indeed, it is a form of carelessness. Such carelessness easily becomes habitual and should be vigorously taken in hand by the teacher. It should be corrected, not merely as an intellectual expediency, but as a moral obligation as well.

Thoroughness, though closely related to accuracy, differs from it. One may be accurate as far as he pursues a subject and yet not be thorough in dealing with it. Thoroughness leads to mastery of a subject, and of course is a prime virtue of the intellectual life. The child should be taught to master the lesson assigned him. If he be once convinced that knowledge is power, as explained above, it is easy to show him that thorough knowledge is still greater power; it will be easier to lead him to an appreciation of the moral attitude toward this intellectual quality, and he will soon see the value and obligation of thoroughness as a virtue, and the evil consequences of its opposite. According to the old adage: "What is worth doing at all is worth doing well;" and if the pupil sees the advantage of so doing, and the disadvantages of the opposite, the teacher's task in cultivating this virtue in her pupil will be greatly lightened. Well-selected stories will assist her greatly in accomplishing this end.

Perseverance is another requisite in the intellectual life. The child is often easily discouraged. Frequently the task is hard, or it is more or less unpleasant, and it requires persistent effort to accomplish it. To develop in the child a spirit of perseverance is part of the work of the teacher of elementary morals. To strengthen the child's resolution to conquer difficulties — to overcome obstacles — this is part of her office. The child should be encouraged to persist by calling his attention to the delights of triumph, the glory of victory, the rewards of success. "To the persevering mortal the blessed Immortals are swift," said Zoroaster. But not only do the Immortals honor him, but mortals also bestow on him their approval and esteem. These are among the sweetest rewards of perseverance, and the child will be influenced by them. The moral aspects of perseverance will soon be perceived by him under such circumstances. Splendid examples of men, women, and children who have succeeded through perseverance — not only in the intellectual, but also in other spheres of human activity — are available for the development of this virtue in the child.

Patience is necessary for persistence as well as for the realization of other intellectual virtues. Michael Angelo once said that genius is infinite capacity for taking pains. Some capacity for taking pains is necessary for any genuine intellectual work, and this

means that we must have patience. In the child's desire to realize immediate results he often grows impatient. He doesn't like to bother with the means, time, and effort necessary to accomplish his task. A short cut is his preference. But a short cut to the goal is often impossible, and the child must be developed in patience with slow progress and in dealing with hard and sometimes not altogether agreeable tasks. Here again, in endeavoring to cultivate a moral attitude toward this important requisite in the intellectual life, the teacher must have due regard to the child's interests. If she can pleasantly relate this virtue to the child's work by pointing out its bearings on the interests which he highly prizes, and the interests which, in his further development, he will prize still more, then the child will respond more readily to the demands for patience which his immediate work makes upon him.

Self-reliance will be recognized at once by the teacher as another virtue of paramount importance in developing the intellectual life of the child. Childhood is a period of dependence, and from birth, for many years, the child is largely dependent upon others for much that concerns his fundamental interests. This develops a tendency to rely upon others in matters in which he is capable of helping himself. It is not to be wondered at, therefore, that in the difficulties which he encounters in school in his efforts at self-

development, under the guidance of the teacher, when he confronts a difficult task that he should resort to the teacher, or to his more proficient schoolmates, for help. This tendency is so marked and widespread among children that its correction becomes a serious problem. No child should be allowed to go through school constantly leaning on others for support. If there be no other way of curing him of his dependence, he should be shamed out of it if possible. Self-reliance is such a necessary virtue that the teacher can afford to put forth special effort to cultivate it in the child. We can largely measure the individual's success or failure in every walk in life by means of this virtue. "Welcome evermore to gods and men is the self-helping man. For him all doors are flung wide. Him all tongues greet, all honors crown, all eyes follow with desire." These words of Emerson are really not extravagant, and the teacher in teaching the child to form the habit of self-reliance should show to him that they are true. Especially in the upper grades such a presentation of the virtue as illustrated in the lives of self-reliant men and women, not only in intellectual pursuits, but in others also, cannot fail to have a salutary effect. Short biographical sketches of self-reliant men will prove very effective in dealing with this virtue.

Love of truth is a virtue that ought to be developed in all, but it pertains more especially to more mature

years than to those with which we are dealing. However, even here, and especially in the upper grades, it might be fittingly dealt with. Children are partisans and dogmatists. Their partisanship is strong, and their dogmatism instinctive and naïve. Attention should be called to the dangers to our intellectual life of prejudice and unwarranted assumption. It can be shown how this frequently leads us into error, which of course is opposed to one of the chief ends we aim at in intellectual development, namely, the knowledge of the truth. Prejudice, even in the child, is often so subtle that it is not an easy vice to deal with, but the fact that it exists more or less in all should not be overlooked, and it is well for the teacher to treat of it, not merely as an intellectual fault, but also as a moral fault — a vice.

But finally, knowledge is not an end in itself, — it is a means to an end, — and the ultimate end is the highest well-being of the individual and society. So that another virtue belongs to the intellectual life, and that virtue is *wisdom*. Wisdom is the right use of knowledge — such as will make for the realization of the highest good. It is not the gift of the gods, but, like other virtues, it is an acquisition —a development. It is the result of reflection and discipline. We don't look for much wisdom in the child, for he naturally acts with reference to immediate rather than ultimate ends. So that wisdom is preëminently a

virtue of maturer years, and, in its stricter meaning, can hardly be dealt with except in the upper grades. But we can at least teach the child that knowledge is power to be used for worthy ends — for such good ends as pertain to the bodily, social, moral, and spiritual welfare of himself and society, and in doing this we must, of course, represent these ends in the most concrete manner possible, and in accordance with interests as they bear on his life at the particular period with which we are dealing. Examples of wise and foolish action should be used in dealing with this virtue and its opposite.

In dealing with the virtues of the intellectual life the following graded scheme of virtues and vices (p. 68) will be found helpful.

The following list of stories may be used in this connection: —

"To Mother Fairie," "The Cat and the Fox," "Daffy-down-dilly," "How Audubon Came to Know About Birds," "The Ant and the Cricket," "Climbing Alone," "Work," "The Little Spider's First Web," "Little by Little," and "The Story of a Sea Gull," from *The Golden Ladder Book*.

"The Black Prince at the Battle of Crécy," "The Village Blacksmith," "The Snail and the Rose Tree," "The Cadmus of the Blind," "The Builders," "Haarlem's Boy Hero," "Waste Not, Want Not," "Blunder," and "Sir Lark and King Sun," from *The Golden Path Book*.

"The School Children's Friend," "The Waste Collec-

Virtues	Grade
1. Industry	I II III IV V VI
2. Accuracy	I II III IV V VI
3. Thoroughness	I II III IV V VI
4. Perseverance *a.* In a hard task	I II III IV V VI
4. Perseverance *b.* In an unpleasant task	III IV V VI
5. Patience *a.* With slow progress	III IV V VI
5. Patience *b.* In hard work	III IV V VI
5. Patience *c.* In unpleasant work	III IV V VI
6. Self-reliance	III IV V VI
7. Love of truth — candor	VII VIII
8. Wisdom — right use of knowledge	VIII

Vices	Grade
1. Indolence	I II III IV V VI
2. Inaccuracy	I II III IV V VI
3. Superficiality *a.* Shirking	I II III IV V VI
3. Superficiality *b.* Memorizing and not understanding	III IV V VI
4. Instability — lack of perseverance	III IV V VI
5. Impatience *a.* With slow progress	III IV V VI
5. Impatience *b.* In hard work	III IV V VI
5. Impatience *c.* In unpleasant work	III IV V VI
6. Undue dependence on others	VII VIII
7. Prejudice *a.* Prejudging	VII VIII
7. Prejudice *b.* Seeing what we want to see, and not the facts — bias	VIII
8. Foolishness — wrong use of knowledge	

tor," "Ben Franklin's Wharf," "Columbus," "The Ants and the Grasshopper," "Industry of Animals," "Napoleon and the Alps," "Arachne, the Boastful," "A Scottish Champion," "Buckwheat," "Pietro da Cortona," "Little Franz's Last Lesson," and "Miles Standish," from *The Golden Door Book.*

"Find a Way, or Make It," "Louis Pasteur," "Little Daffydowndilly," "Robert Fulton," "The Lion and the Cub," and "Jean Louis Rodolphe Agassiz," from *The Golden Key Book.*

"The Glove and the Lions," "Two Kings," "Lady Clare," and "If I were a Voice," from *The Golden Word Book.*

"A Bard's Epitaph," "Ozymandias," and "The Great Stone Face," from *The Golden Deed Book.*

"The Industrious Mannikins," by Grimm. "The Two Gardens," by Ann Taylor. "The Pot of Gold," from *Children's Classics in Dramatic Form*, Book II, by Augusta Stevenson. "The Magpie's Nest," from *Tales of Laughter.* "The Nail," by Grimm. "How Benny West Learned to Be a Painter," and "The India-rubber Man," from *Stories of Great Americans*, by Edward Eggleston. "The Hill," from *The Golden Windows*, by Laura E. Richards. Story of Bruce and the Spider.

"How the Camel Got His Hump," from *Just So Stories*, by Rudyard Kipling. Grimm's "The Spindle, the Needle, and the Shuttle." Story of Prometheus, Chapter VII of *The Water Babies.* "Boots and his Brothers," from *Folk Stories and Fables*, arranged by Eva March Tappan. "The Water Lily," from *Stories Told to a Child*, by Jean Ingelow. Æsop's "The Hare and the Tortoise." Story of Helen Keller. "The Monkey and the Cat," from *The*

Talking Beasts. "The Boot-black from Ann Street," from James Baldwin's *American Book of Golden Deeds*.

"Chin-Chin Kobakama," from *Tales of Laughter*. "The King and his Three Sons," in *Stories from the Classic Literature of Many Lands*, edited by Bertha Palmer. "The Sailor Man," from *The Golden Windows*. "The Eagles," from William J. Long's *Wilderness Ways*, p. 104. "A Lincoln Story," by U. S. Grant, in *Prose Every Child Should Know*. Longfellow's "Excelsior." "Gradatim," by Oliver Wendell Holmes. "The King and his Hawk," in *Fifty Famous Stories Retold*, by James Baldwin. "The Brave Martinel," from Charlotte M. Yonge's *Book of Golden Deeds*.

Story of the Doasyoulikes, Chapter VI of *The Water Babies*. "Prince Vivien and Princess Placida," from Andrew Lang's *Green Fairy Book*. Story of Sir Thomas More. "Lady Eleanore's Mantle," by Nathaniel Hawthorne. "The Fool's Prayer," by Edward Roland Sill. "Wise Work," in *Selections from Ruskin*, published by Edwin Ginn. "The Watering of the Saplings," in *Stories from the Classic Literature of Many Lands*.

CHAPTER V

THE SOCIAL LIFE (THE FAMILY)

We are by nature social beings, and, as such, we sustain a variety of relations to others constituted like ourselves. We are not like the famous Crusoe, alone on an island, working out our destiny regardless of our fellows. We are born into society, and from birth till death we are hemmed in by a network of social relations. All these relations come under the moral ideal, and are subject to moral law. Hence, duties in the social sphere are as manifold and complex as social relations themselves. It is in this sphere that we find our largest field of moral activity.

Certain institutions are the outgrowth of our social nature, such as the family, the school, and the community organized under custom and law. We realize our largest life and our best self through these institutions. With one or more we are in constant interaction, and these interactions are governed by moral law. They involve moral obligations. In other words, duty is associated with all our family, school, and community life.

In treating of morals in the social sphere it is well

to follow the natural order. The child is born into the family, and his first interactions are with father and mother, with sister and brother. Certain moral obligations grow out of these relations, the observance of which is absolutely necessary for the best development of the family as well as for the best development of the individual, such as obedience, truthfulness, honesty, courtesy, love, etc. Indeed, the family could not exist at all without realizing, to some degree at least, these obligations. The corresponding vices make for its destruction.

The family is a great moral institution, and its value for the idealization or moralization of society cannot be overestimated. It is here that the individual learns his first moral lessons, and is thus prepared for the larger social and moral life of the school, the community, and the state. It is here, for example, that he first becomes conscious of the existence of laws that govern human action, and is counseled and warned to conform to them. For a time the parents' command is law to his will. He learns the lesson of obedience, and when he emerges from the family into the community, he is in a measure prepared to obey the commands of the community which come to him in the form of conventions and customs, and also those of the state, which come to him in the form of statutes or laws. And as obedience to his parents' command gradually takes on more and more of a

moral character, the way is prepared for the child's recognition of obedience to social custom and to civil and political laws, not merely as a matter of compulsion or necessity, but as a matter of moral obligation. And what is true of the obligation of obedience is practically true of all other social obligations. The child's moral relations to the family prepare him for his moral relations to society.

One of the fundamental virtues belonging to the first class is *obedience*. The parent is both the natural and legal guardian of the child. As such he is responsible for its well-being. To this end his will becomes law to the child, and it is the child's duty to obey. It is unfortunate that, in the imperfect state of society, the parents' will is, in so many instances, unworthy. Still, until the child reaches a certain age and a certain state of maturity, it is, on the whole, his duty to obey. This age and state hardly occurs within the age limits of the elementary school grades. Hence this virtue may be categorically affirmed in dealing with children. It is absolutely essential to the existence of the home. There could be no home without it. More or less unity and harmony are necessary to constitute a home. This means that law must prevail, and the law is the parents' will. Disobedience to it means lawlessness, and gross and constant disobedience means social chaos or anarchy within the precincts of the home. Such filial obe-

dience is an important factor in the child's moral unfolding. It develops self-control, a most essential virtue, as we have already seen in considering the moralization of the bodily life, and the more worthy the parents' commands, the sooner is obedience followed by respect and reverence for the law and the lawgiver, respect that is highly desirable, and the development of which should become one of the ends aimed at by parent and teacher. Furthermore, as already observed, a training in family obedience prepares the child for a larger and most vital obedience in his interaction with the school, community, and state. It makes for good citizenship — for the practice and love of social order. So also does it prepare the way for that period of development in youth when the individual awakens to the consciousness that he is a lawgiver unto himself — when, in the maturer exercise of his functions as a moral personality, he evaluates ideals of conduct, imposes them upon himself as laws to his will. In dealing with the morality of the family in elementary moral training, then, filial obedience is a virtue that requires special consideration.

It ought not to be such a difficult matter to secure obedience on the part of the child as it sometimes proves. By virtue of his race connection the child is predisposed to obey. As far back as we can trace the history of man he has existed under some form

of organized life, which means that he has been subject to command or law. The child has this background of the race as a kind of inheritance, and therefore he comes into being with a predisposition to obey. Referring to Dr. Montessori, Dorothy Canfield Fisher says: —

"She tells us just as forcibly that the children prefer right, orderly, disciplined behavior to the unregulated disobedience which we slanderously insist is their natural taste. As a result of her scientific and unbiased observation of child life she informs us that our usual lack of success in handling the problems of obedience comes because, while we do not expect a child at two or three or even four to have mastered completely even the elements of any other of his activities, we do expect him to have mastered all the complex muscular, nervous, mental, and moral elements involved in the act of obedience to a command from outside his own individuality.

"She points out that obedience is evidently a deep-rooted instinct in human nature, since society is founded on obedience. Indeed, on the whole, history seems to show that the average human being has altogether too much native instinct to obey any one who will shout out a command; and that the advance from one bad form of government to another only slightly better is so slow because the mass of grown men are too much given to obeying almost any positive order issued to them. Going back to our surprised recognition of the child as an inheritor of human nature in its entirety, we must admit that obedience is almost certainly an instinct latent in children.

"The obvious theoretic deduction from this reasoning is,

that we need neither persuade nor force a child to obey, but only clear-sightedly remove the various moral and physical obstructions which lie in the way of his obedience with the confident expectation that his latent instinct will develop spontaneously in the new and favorable conditions." [1]

Another fundamental virtue of family life is *truthfulness*. No family could exist on the basis of a lie. Truth is necessary to hold human society together in any kind of relation that is worth while. Truth in speech, truth in action, "truth in the inward parts," — these must be developed in the child, and this is no easy task. It is often difficult to determine what is really a lie in the child's conduct. Our moral training ought to rest upon a careful study of the psychology of children's lies. The teacher should study the psychology of fancy as it functions in the child; of illusions, of make-believe, or the tendency to dramatic action so characteristic of children. This will at least save her from what is too often a severe and unjust judgment in regard to the child.[2] She should also carefully consider the pathology of lying, which will increase our charitableness. But after we have made all allowance for what may not really be

[1] Fisher, "A Montessori Mother." New York, 1912, pp. 159, 160.

[2] The teacher should read the remarks on children's lies in Sully's "Studies in Childhood," New York, 1890, p. 251 f., and in Hall's "Educational Problems," Vol. I, Chapter VI, and the literature to which they refer.

regarded as lying, children *do* lie in a really ethical sense, and often with amazing ease and unconcern. So that the matter of truth telling, which is so vital to the peace and happiness of the family, should be tactfully but vigorously dealt with.

The subject of truthfulness will be more fully discussed in the chapters dealing with the morals of the school and the community. So far as the teacher deals with this virtue as it relates to the family, she cannot be too careful. The best method here is the indirect method. Let the children read stories of family life, which bring out the rewards of truthfulness and the penalties of lying, and let the teacher be sure that every child thoroughly apprehends the import of such stories. She should also try to strengthen the impression made by narrating one or more stories of a character similar to those read in the class.

Honesty is a third virtue which relates to the moral life of the family. It is closely related to truthfulness, and much that has been said about the one applies equally to the other. Of its importance as a social virtue, and of dishonesty as a social vice, we can speak to better advantage in dealing with them in connection with the virtues and vices of the school, and especially of the community, for here they assume much larger, and, in a sense, more significant proportions. Still in a course in elementary morals

they should be duly emphasized in their relation to family life.

Helpfulness in the family is another virtue in which children need to be established. Some one has said that we are all as lazy as we dare to be. The majority of us would hardly admit this statement to be true. But it is hardly a libel on child nature to say that the average child is disposed to be lazy with reference to helping in home work. During his earliest years so much is done for him, and so much of the general housework is done by others, that, when a little later he is called upon to share in it, it is more or less irksome to him. Furthermore, play is so instinctive and enjoyable in childhood that work, which interferes with play, is usually not relished very much. But a child ought to be taught to be helpful in the home, to make his contribution, be it ever so modest, to the household work. This is a very important matter in the homes of the poor, where the child can often be of great service to the mother. It is well to cultivate in all children, rich and poor alike, the spirit of service. Such a spirit is ethical through and through. That this is possible, even among very young children, has been demonstrated in the *Casa dei Bambini* of Montessori. In these "Houses of Childhood," it is really quite remarkable how the spirit of real helpfulness is developed in the child, and there is no reason why this spirit should not

be active in the home. Mrs. Fisher, who made a special study of the "Houses of Childhood," says: —

"The children have the responsibility not only for their own persons, but for the care of their Home. They arrive early in the morning and betake themselves at once to the small washstands with pitchers and bowls of just the size convenient for them to handle. Here they make as complete a morning toilet as any one could wish, washing their faces, necks, hands, and ears (and behind the ears!), brushing their teeth, making manful efforts to comb their hair, cleaning their finger nails with scrupulous care, and helping each other with fraternal sympathy. It is astonishing (for any one who had the illusion that she knew child nature) to note the contrast between the vivid purposeful attention they bestow on all these processes when they are allowed to do them for themselves, and the bored, indifferent impatience we all know so well when it is our adult hands which are doing all the work. The big ones (of five and six) help the little ones, who, eager to be "big ones" in their turn, struggled to learn as quickly as possible how to do things for themselves.

"After the morning toilet of the children is finished, it is the turn of the schoolroom. The fresh-faced, shining-eyed children scatter about the big room, with tiny brushes and dustpans, and little brooms. They attack the corners where dust lurks, they dust off all the furniture with soft cloths, they water the plants, they pick up any litter which may have accumulated, they learn the habit of really examining a room to see if it is in order or not. One natural result of this daily training in close observation of a room is a much greater care in the use of it during the day, a result the importance of which can

be certified by any mother who has to pick up after a family of small children." [1]

Courtesy, or good manners, is a virtue of which we shall have more to say in connection with the virtues of the school and of the community. But it is a virtue which eminently belongs to the home. It is not only an æsthetic imperative, but a moral command as well. In its highest form it is an expression of the moral spirit — it is a manifestation of our good will in what we deem to be proper or fit conduct. And where should such conduct prevail more than in the home? Who is more worthy of the child's courtesy than father and mother, or brother and sister? Our family relations should be cast in fitting mold. The moralizing effect of good manners in the home is not appreciated enough. Parents are not fully alive to their ethical value, and often the task of training the child in courtesy as it should prevail in the home devolves upon the school. Boorishness and vulgarity are closely allied to evil. Gentle manners and refinement are intimately related to good. Elementary moral education should reckon with this fact, and should make provision for training the child in courtesy and gentility in the home. This can be done largely in connection with the manners which he is called upon to practice in the schoolroom, as well as by lessons in story literature which tell of

[1] Fisher, " A Montessori Mother," New York, 1912, pp. 34–35.

polite and impolite children. More or less direct instruction is desirable here. For example, the meal is such a valuable social institution that it ought to be refined and moralized as much as possible. Good table manners ought to be taught in the school, for in so many homes the children do not become acquainted with prevailing etiquette as it bears on this matter. To familiarize them with such a code requires more or less of the direct method. The meal can be made a great moral factor in the life of the home, and anything that tends to refine it makes for the moral welfare of the family. The teacher should not overlook the importance of the etiquette of the home and of establishing the pupil in the virtue of courtesy and in the practice of gentle manners.

Another splendid virtue that ought to be developed in the child in his relation to the home is *gratitude*. Especially in his relation to his parents is this virtue to be exercised. He owes so much to them for their kindness and care — for the general providence which they exercise over his life — that gratitude is one of the preëminent moral obligations in the child's more mature life. In the earlier years of childhood the child accepts all of this care and kindness as a matter of course, but gradually he can be made to appreciate the sacrifice and love that are involved in much of it, and grateful feelings can be awakened. There is great need of cultivating filial gratitude; for, in many

cases, the heartless inappreciation of children in the face of great love and sacrifice on the part of parents makes the soul sick. Ingratitude is a base vice, and it seems especially base in the relations of children to father and mother.

Love for parents of course is natural to children, but, as natural, it is nonmoral. When it represents an attitude of will, it becomes moral. In developing the child in all the virtues of the home the teacher is really developing the child in filial love. True love is the crowning grace and virtue of the soul in all forms of social life, and nowhere should it abound more than in the home. By virtue of the child's peculiar relation to his parents he is under special obligations to love them, and the same thing is true with reference to his relation to brother and sister. As love is "the greatest thing in the world," so is it the greatest thing in the family. It makes for all of the other virtues. It leads to willing obedience; to truthfulness, for it "rejoiceth in the truth"; to honesty, for "it seeketh not its own"; to sympathy and helpfulness. "It suffereth long and is kind"; it bears all things and endures all things. "Love never faileth." And all this is exceedingly necessary in the family. When love abounds in the family, there is unity, harmony, and moral progress. It recognizes the mutuality of interests, and all labor toward a common end. Hence anything that can be done by the

teacher to promote love in the home by establishing the child in this supreme virtue represents a decided moral gain, and its influence extends far beyond the immediate boundaries of the home. Here again the story method will be found most effective. In connection with the helpful reading lesson in morals there are many beautiful stories of home life of which the teacher may avail herself to bring this virtue before the pupil. The teacher should familiarize herself with such literature.

Another virtue relating to the family is *loyalty*. Professor Royce seems to regard loyalty as comprehending the whole life of morals.[1] Whether this be so or not, loyalty is certainly a cardinal virtue, and loyalty to the best life of the family and to its highest ideals is an important moral obligation. To be true to those who love us most, to be mindful of their interests, and to guard their honor — to do all this is to live a wholesome moral life. The boys and girls who possess this virtue of loyalty to the home have a great safeguard against the evil of the world when other safeguards give way. It often serves as a check to temptation. They will often think twice before doing a thing that they feel sure would bring discredit or disgrace upon the family. A keen sense of family honor is a good thing, and the teacher should aim to establish the child in this virtue. Especially should

[1] Royce, "The Philosophy of Loyalty," New York, 1909.

this virtue be brought impressively to their attention in the upper grades of the elementary schools, just before many children enter upon their vocational course.

In teaching the morals of the home, then, obedience, respect, truthfulness, honesty, courtesy, helpfulness, gratitude, love, loyalty, and their corresponding vices should be dealt with. These virtues make the home the most blessed place on earth — a place of peace and joy — a place of sweetest and purest fellowship. The school can do much to moralize the home, and the teacher who labors toward this end will have as her reward the consciousness that she has done something to idealize one of the most vital and sacred institutions of the race.

In our efforts to establish children in the virtues of the family the following graded scheme (pp. 86–87) is recommended for adoption.

For training children in the virtues of the family life the following stories will be found helpful: —

"The Young Raccoons Go to a Party," "The Pond," "How the Crickets Brought Good Fortune," "Which Loved Best?" "The Old Grandfather's Corner," "Only One," "A Four-footed Gentleman," "The Hare of Inaba," "One, Two, Three," "The Water of Life," "The Boy Who Never Told a Lie," "Up to the Sky and Back," "Three Bugs," "The Three-inch Grin," and "A German Story," from *The Golden Ladder Book.*

"Casabianca," "So-So," "Rebecca's Afterthought,"

"Si-Me-Quong," "How the Sun, Moon, and Wind Went Out to Dinner," "Sweet and Low," "The Brownies," "A Song of Love," "The King of the Golden River," "Ezekiel and Daniel," "The Pea Blossom," and "Love Will Find Out the Way," from *The Golden Path Book*.

"A Visit to Yarmouth," "The Goat-faced Girl," "The Boy Who Became a Hsao-Tsze," "Snapdragons," "A Story of Long Ago," and "Sylvain and Jocosa," from *The Golden Door Book*.

"Prascovia" and "Samuel Johnson," from *The Golden Key Book*.

"The Golden Goose," "Story of Cordelia," and "Tom and Maggie Tulliver," from *The Golden Word Book*.

"The Parrot," "The Forsaken Merman," and "Napoleon," from *The Golden Deed Book*.

"Story of Raggylug," from Ernest Thompson-Seton's *Wild Animals I Have Known*. "Education of Dear Jim," "Resolutions," and "The New Leaf," from *More Five Minute Stories*, by Laura E. Richards. "The Chicken Who Wouldn't Eat Gravel" and "The Twin Lambs," from *Among the Farmyard People*, by Clara D. Pierson. "The Broken Flower Pot," from *The Caxtons*, by Maria Edgeworth. "A Robin's Double Brood," from *Dooryard Stories*, by Clara D. Pierson. "The Legend of the Dipper," from *For the Children's Hour*, by Carolyn S. Bailey. "About Angels," "The Wheat Field," and "The Great Feast," from *The Golden Windows*. Grimm's "One Eye, Two Eyes, Three Eyes." "The Blue Jackal," from *The Talking Beasts*. "Hugh John Smith Becomes a Soldier," from S. R. Crockett's *Sir Toady Lion*. "The Eve of St. Nicholas," from *Story Land*, by Clara Murray.

The Story of Phaëton. "Amelia and the Dwarfs"

a. RELATION TO PARENTS

Virtues	Grade
1. Obedience, discipline	I II III IV
2. Respect	III IV
3. Truthfulness { *a.* Acknowledging error; *b.* Acknowledging wrong; *c.* Concerning things, events, self, and others }	I II III IV
4. Honesty	I II III IV
5. Good manners { *a.* In greetings; *b.* In bearing — cheerfulness }	I II III IV
6. Helpfulness — assisting in home duties	I II III IV V
7. Love — filial affection	I II III IV V
8. Gratitude	IV V VI VII
9. Loyalty — regard for family honor	VII VIII

Vices	Grade
1. Disobedience	I II III IV
2. Disrespect	III IV
3. Untruthfulness { *a.* Concerning error; *b.* Concerning wrong; *c.* In reporting things; *d.* In statements concerning self and others }	I II III IV
4. Dishonesty	I II III IV
5. Bad manners { *a.* In greetings; *b.* In bearing — faultfinding, moroseness }	I II III IV
6. Unhelpfulness — selfish indifference, shirking home duties	I II III IV V
7. Lack of filial affection	I II III IV V
8. Ingratitude	IV V VI VII
9. Disloyalty — lack of regard for family honor	VII VIII

Virtues	Grade
1. Justice	
a. Mine and thine	I II III IV
b. Fairness in play, privileges, work	
c. Chivalry	
2. Truthfulness	
a. In speech	I II III IV
b. In action	
3. Honesty	I II III IV
4. Kindness	I II III IV
5. Good manners	
a. In greetings	I II III IV
b. In bearing — cheerfulness	
6. Generosity	
a. Sharing gifts	
b. Sharing work	I II III IV
c. Sharing play	
7. Love	I II III IV
8. Loyalty	

Vices	Grade
	VII VIII
1. Injustice	
a. Mine and thine	I II III IV
b. In play, privileges, work	
2. Untruthfulness	
a. In speech	I II III IV
b. In action	
3. Dishonesty	I II III IV
4. Unkindness	I II III IV
5. Bad manners	
a. In greetings	I II III IV
b. In bearing — faultfinding, moroseness	
6. Selfishness	
a. In not sharing gifts	
b. In not sharing work	I II III IV
c. In not sharing play	
7. Envy, jealousy, covetousness	I II III IV
8. Disloyalty	VII VIII

and "Mary's Meadow," by Juliana Horatia Ewing. Story of George Washington. "The Wouldbegoods," p. 86, by E. Nesbit. *The William Henry Letters*, p. 132, by Abby Morton Diaz. "How Cedric Became a Knight" and "The Line of Golden Light," from *In Story-Land*, by Elizabeth Harrison. "Somebody's Mother," from *Child's Calendar Beautiful*, arranged by R. Katharine Beeson. Story of Elidure, from Bulfinch's *Age of Chivalry*. "The Rainbow Pilgrimage" and "The Immortal Fountain," from *Stories of Child Life*, edited by John Greenleaf Whittier. "The Wonderful Mallet" and "The Months," from *Tales of Laughter*. "A Triumph," by Celia Thaxter. "The Ugly Duckling," by Hans Christian Andersen. Æsop's "The Three Vases." "A Child's Dream of a Star," by Charles Dickens.

"Fathers and Sons" and "The Monthyon Prizes," from *A Book of Golden Deeds*, by Charlotte M. Yonge. "The Bull," from *Collection of Eastern Stories and Legends*, by Marie L. Shedlock. "Home Song," by Longfellow. "The Love of Home," by Daniel Webster, from *Prose Every Child Should Know*. "Jassima, Xima, and Josu," from *Famous Children*, by H. Twitchell. "The Threefold Destiny," by Nathaniel Hawthorne. "The Union of the Trees," from *Stories from the Classic Literature of Many Lands*. "A Falling Out," from Kenneth Grahame's *Golden Age*. "The Brothers," by William Wordsworth.

CHAPTER VI

THE SOCIAL LIFE (THE SCHOOL)

THE child soon emerges from the family into another social circle — the school. Here, as in the family, he interacts with beings constituted like himself, and sustains relations similar to those of the family. Hence, many of his moral obligations here are essentially the same as there, and most of the virtues and vices which he exemplifies are also the same. The principal difference between the family and the school, so far as the moral obligations are concerned, is largely a difference of emphasis. Certain duties are emphasized more in the family than in the school, and *vice versa*. There are some duties growing out of the natural relations of the child to the parents, and to his brothers and sisters, which belong peculiarly to the family; and the same may be said of the child in his relations to the school. But, on the whole, the same fundamental moral obligations obtain in both social institutions — the teacher, in a sense, taking the place of the parent, and his schoolmates taking the place of brothers and sisters. The intellectual virtues, of course, must receive special attention in the school,

as it is specially engaged with intellectual functioning. These have already been considered. But the school is a social institution, also. It is composed of persons constantly interacting in a social way — hence the virtues relating to the social life of the school must also be considered. The pupil sustains special relations to the teacher, as well as the ordinary social relations to his fellow pupils. These must be moralized. In other words the pupil must not only be trained in the virtues and guarded against the vices that pertain to his intellectual life, but also in those which pertain to his social life in the school.

As in the family, so in the school, *obedience* is one of the fundamental virtues to receive consideration. It is absolutely essential to the life of the school. Certain rules and laws are necessary for its existence. These rules and laws are the expression of the teacher's will, and of the will of the Board of Education. They are made in the interest of all of the pupils, and they must be obeyed if these interests are to be properly conserved. Social chaos would result if they were not enforced. Indeed! one of the marks of an efficient teacher is the success with which she secures obedience to them. But it is better to secure a *willing* than a compulsory or slavish obedience. It is better to lead the pupil into a rational appreciation of their worth, and to secure conformity to them from such motives, rather than through an assertion of mere

arbitrary authority. The pupil's obedience then takes on a real moral character, and the moral atmosphere of the school becomes more wholesome. This is really a very important matter. The attitude of many children toward the teacher is similar to the attitude of many people toward the law, and toward those who enforce it. It is an attitude of inward hostility. The law is the friend of every right-minded citizen, and so are they who properly execute it. Laws are made, as a rule, in the interests of the commonweal, and the more we can lead citizens to realize and appreciate this fact, the more willingly and graciously do they conform to them, and the result is a higher type of citizenship. So it is in the school. The more we can lead the pupil to realize that the rules and laws of the school are made for his benefit, and that the teacher enforces them simply because they are for his interests, the more readily and graciously will he submit to them. We develop in this way a higher kind of school citizenship. Then the teacher's task becomes easier, and the pupil's obedience becomes truly moral.

Probably the next in importance of the virtues relating to school life is that of *justice*. The sense of justice is instinctive with man. It is rooted in his sense of what belongs to him as a personal being. Any violation of this instinct gives rise to a feeling of resentment or retaliation. Justice calls for "fair play"

in the interaction of man with man. Hence it lies at the foundations of society as organized under government; and since the school is a governing body, its rules and laws should duly respect the rights of all its members. Every pupil should stand on an equality before the school law. There must be no partiality either in school legislation or in the application or enforcement of school laws. Special privileges to particular pupils should not be granted unless it be for the purpose of stimulating good work and good conduct, and then they are not really special, for such privileges are open to all. Impartiality of law and its enforcement creates an atmosphere of justice in the school which is very potent in the moralization of its pupils.

As has been already observed, the playground affords an excellent opportunity to teach justice to children in their relations one with another. Fair play in sport must be insisted upon. Cheating, trickery of all sorts, must be prohibited and punished whenever discovered. This makes it eminently desirable, indeed necessary, that the teacher, or the supervisor of sports, if there be one in the school, should supervise all sports. Clean, wholesome, fair play helps to establish the pupil in a virtue that is fundamental to all social life.

But this virtue should receive attention in the class also. In a course in moral training justice as a vir-

tue to be exemplified in the social life of the school should be brought to the pupil's attention as an exceedingly important virtue. This may be done by reading and telling stories embodying justice as it relates to school life. There is sufficient literature of this kind, especially as it relates to fair play in sport, available, and the teacher will do well to make herself familiar with it so that she may be able to supplement the lesson of the ethical reader by narrating one or more stories of her own selection. The rewards and punishments of justice and injustice, as these are brought out in stories of fair play and stories of injustice and cheating, will surely find a most sympathetic response in the minds and hearts of children. These rewards and punishments take on the form of social approbation and disapprobation to which the child is very susceptible. More will be said as to the significance of this social virtue when we come to the chapters on the community and the state; but it is necessary to deal with justice in its relation to the smaller community — the smaller state — which is the school — both for its own good and for the sake of the larger social relations which the pupils will sustain later in life.

Honesty is a virtue that calls for special consideration as it relates to school life. And it calls for recognition very early in the pupil's career, as early indeed as the kindergarten period. The distinctions between

meum and *tuum* are not well known to the very young child. Gradually he acquires a knowledge of them — often through painful experience. But knowledge does not necessarily establish him in virtue, and the tendency to appropriate the property of others manifests itself from time to time. In school he finds himself surrounded with the property of others — much of which belongs to the public, and some of it to his fellow pupils. For his own good, as well as for the good of the school, it is important that he should develop an honest regard for the possessions of others. He must not dishonestly appropriate either the property of the school or the property of his schoolmates. How strong a temptation the latter may prove will depend somewhat on the abundance of others' possessions as compared with his own. The child often smarts under a sense of injustice in this respect. He can't understand why another child should have so much more than himself when the other child seems no more deserving, — not having earned it for himself, — and the temptation to equalize matters comes to him. Again, if the favored schoolmate be selfish or ungenerous in the use of his own possessions, failing to share them, to some extent at least, with his fellow pupils, such a lack of generosity may constitute a temptation to theft on the part of the less favored.

In dealing with the virtue of honesty and the vice

of dishonesty, a good mode of procedure is to develop the sense of ownership in each pupil. Teach him to collect things and to add to them by service. That which he earns he will prize, and it will, at the same time, develop in him an appreciation of ownership on the part of others. He will then know that another's possessions cost the owner something and will hesitate to steal from him. "To own also teaches respect for others' possessions; and even the greed for gain by those who have much rarely prompts theft. Stealing is the vice of the ownerless. To have what has cost pain, effort, and denial to get, gives a just sense of worth and best teaches what real ownership, which should always and everywhere represent service, means. Those who have felt the joy of possessing the well-earned fruits of toil are least liable to rob others of them." [1] Parents should coöperate with teachers here. Children's possessions are originally acquired in the home, and were the parents to condition their ownership largely upon service, it would undoubtedly make for honesty in the child. This sense of ownership manifests itself very early in the child's history, and therefore the parent is primarily responsible for its moralization.

But honesty and dishonesty may be dealt with also by means of the story method. The rewards of the former and the penalties of the latter should be

[1] Hall, "Educational Problems," Vol. I, pp. 255–256.

presented to the pupil in stories relating to school life. The sense of ownership is so strong in children that it is easy, through sympathy, for a school boy or girl to put himself or herself in the position of one who has suffered from theft, and they are in sympathy with the punishment meted out to the thief. The same thing is true concerning their sympathy with honesty and its rewards — especially when they read or are told of an honest act performed by a *school* boy or girl. This is particularly true of children in the elementary grades, because the school is their largest social circle during these important years.

The next virtue to be dealt with in its relation to school life is the virtue of *truth*. As the school, in its social life, is, in many respects, a larger family, all that has been said of this virtue in its relation to the family applies equally to the school. Truth in speech, conduct, and spirit is one of the foundation stones of the school viewed as a social institution. Here let it be stated again that the teacher should acquaint herself with the psychology of falsehood as it manifests itself in children, so that she may be capable of forming a correct judgment concerning their veracity. She will soon discover that all so-called "children's lies" are not really lies. Hall, Compayré, Perez, Sully, Stern, and others have given careful attention to this matter, and it is evident from their work that in dealing with children's lies we must take

into consideration the child's instinct to secrete things, the dramatic instinct or the desire to play a part, which leads to deception, the vivid fancy and imagination of children which leads to illusions and to exaggeration, the desire to please, which is so characteristic of childhood, and which leads to insincerity, the apprehension of giving offense, which often results in misrepresentation of the facts, etc.,[1] — these are things that must be taken into consideration in determining our judgments in regard to children's lies. When this is done, our judgments will probably be softened. Nevertheless children do lie, and there are many opportunities associated with school life which afford sufficient temptation. Such temptation usually arises in connection with school discipline. The school is a governing body, and, as such, it must have rules and laws, and penalties for their violation. Fear of these penalties impels the disobedient pupil to falsify. For example, there is a rule relating to punctuality, and a penalty for being late. The pupil may have loitered along the way and reported late. To avoid punishment he is tempted to frame an excuse not in accordance with the facts. So with reference to absence from school or unprepared lessons, or there may be a violation of rules relative to school property, as cutting desks or defacing walls. These things usually bring punishment upon the offender, and there

[1] Cf. Sully, "Studies of Childhood," pp. 252–266.

is a temptation to lie to escape it. It is a means of self-defense. All lying of this kind should be punished, and the pupil should be made an object lesson to his schoolmates. Locke, in his celebrated "Thoughts Concerning Education," has made some wise remarks on this subject which the teacher might ponder over to advantage. They are as applicable to her as to the parent in dealing with this evil: —

"*Lying* is so ready and cheap a Cover for any Miscarriage, and so much in Fashion among all Sorts of People, that a Child can hardly avoid observing the use made of it on all Occasions, and so can scarce be kept without great Care from getting into it. But it is so ill a Quality, and the Mother of so many ill ones that spawn from it, and take shelter under it, that a Child should be brought up in the greatest Abhorrence of it imaginable. It should be always (when occasionally it comes to be mention'd) spoke of before him with the utmost Detestation, as a Quality so wholly inconsistent with the Name and Character of a Gentleman, that no body of any Credit can bear the Imputation of a Lie; a Mark that is judg'd the utmost Disgrace, which debases a Man to the lowest Degree of a shameful Meanness, and ranks him with the most contemptible Part of Mankind and the abhorred Rascality; and is not to be endured in any one who would converse with People of Condition, or have any Esteem or Reputation in the World. The first Time he is found in a *Lie*, it should rather be wondered at as a monstrous Thing in him, than reproved as an ordinary Fault. If that keeps him not from relapsing, the next Time he must

be sharply rebuked, and fall into the State of great Displeasure of his Father and Mother and all about him who take Notice of it. And if this Way work not the Cure, you must come to Blows; for after he has been thus warned, a premeditated *Lie* must always be looked upon as Obstinacy, and never be permitted to escape unpunished.

"Children, afraid to have their Faults seen in their naked Colours, will, like the rest of the Sons of *Adam*, be apt to make *Excuses*. This is a Fault usually bordering upon, and leading to Untruth, and is not to be indulged in them; but yet it ought to be cured rather with Shame than Roughness. If therefore, when a Child is questioned for any Thing, his first Answer be an *Excuse*, warn him soberly to tell the Truth; and then if he persists to shuffle it off with a *Falsehood*, he must be chastised; but if he directly confess, you must commend his Ingenuity, and pardon the Fault, be it what it will; and pardon it so, that you never so much as reproach him with it, or mention it to him again: For if you would have him in love with Ingenuity, and by a constant Practice make it habitual to him, you must take care that it never procure him the least Inconvenience; but on the contrary, his own Confession bringing always with it perfect Impunity, should be besides encouraged by some Marks of Approbation. If his *Excuse* be such at any time that you cannot prove it to have any Falsehood in it, let it pass for true, and be sure not to shew any Suspicion of it. Let him keep up his Reputation with you as high as is possible; for when once he finds he has lost that, you have lost a great, and your best Hold upon him. Therefore let him not think he has the Character of a

Liar with you, as long as you can avoid it without flattering him in it."[1]

But there is a brighter side to all this. The child is more disposed to truth than to falsehood, and the teacher should reckon with this fact. A high regard for the truth should be cultivated in the child by pointing out its value and its rewards as these relate to school life, as well as to life in general.

Another point should be noticed here. The teacher should be especially on her guard with reference to her own conduct in relation to this virtue. The child is a realist. He is a literalist. He does not make fine distinctions between motiveless actions and actions prompted by motives. If the teacher be careless in her statement of fact, it sometimes means falsehood to the pupil. Beware of inexact and of exaggerated statements. They not only react on your own mental life, but often lead to misinterpretation on the part of the pupil.

Finally, beware of casuistry. It is exceedingly unwise to raise questions of this kind as they relate to the virtue under consideration. To discuss with pupils of the elementary grades the question whether a lie is ever justifiable, and if so, under what circumstances, is to weaken the pupil's regard for the truth.

[1] Locke, "Some Thoughts concerning Education," edited by R. M. Quick, Cambridge and London, 1889, pp. 113–115.

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Such questions, if they have a place in moral training at all, belong to a later period in the life of the individual. The discussion of such questions with children of the age represented in the grades is not only profitless, but may prove positively harmful. Many writers believe that, under some circumstances, a lie is justifiable. If the teacher so believes, nothing is to be gained by raising the question with children and presenting the teacher's views. The child is not mature enough to make the distinctions which are involved in such a position. One is dealing here with a part of the general question of the relativity of right and wrong, the consideration of which belongs to a much later period in life.

Another virtue belonging to school life is *courtesy*. In their interactions with the teacher and their schoolmates the children ought to be courteous. In its highest form courtesy is the expression of good will, and, as such, it is preëminently a moral thing. Gentle manners are indicative not only of refinement, but they represent often a moral attitude. The importance of this virtue is not yet sufficiently appreciated, and therefore not sufficiently emphasized in our schools. In the family, school, or community our social feelings manifest themselves in conduct. It is well therefore that the child should be taught to give them a fitting expression in action, for on such expression depends a large proportion of his own happiness and general

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well-being, as well as the happiness and general well-being of others.

The school affords excellent opportunities to train children in good manners. It is a small community in itself, and relations to superiors, equals, and inferiors are to be found here. The teacher has thus an opportunity to cultivate good manners on the part of children which presents itself to comparatively few, and it is especially incumbent upon her since she deals with so many children who, because of their home surroundings, have not the opportunity for much culture of this kind.

The teacher should herself be acquainted with, and practiced in, the code of etiquette that prevails in cultured society — at least so far as this has to do with the more fundamental modes of social interaction, so that she will not only be an example to her pupils, but will be able to acquaint them with the code and practice them in it. Much of this, of course, calls for direct instruction and immediate practice in the schools. There should be certain requirements in the way of greeting, in question and answer, and in showing deference and respect. There ought to be "Good morning, Miss Adams," instead of merely "Good morning," or instead of no greeting at all. There ought to be "Yes, Miss Adams," instead of merely "Yes" in answer to a question; or "No, Miss Adams," instead of merely "No." If the pupil

must pass in front of the teacher, he should be taught to ask to be excused for so doing. In other words, there ought to be a well-defined body of social etiquette governing the school, and inasmuch as the social relations of pupils to teacher and fellow pupils are primarily the same as those which obtain in the community at large, the body of etiquette should therefore be that which prevails in what is commonly called "good society." A school that expresses its social life in this manner is a morally wholesome school, for conduct not only reflects the inner life, but also reacts upon it, and good manners cannot help but have a moralizing influence upon the spirit of the child.

To courtesy add *kindness*. No one will be disposed to question such counsel, if for no other reason than that school children are often very unkind. This may be due at times to lack of imagination, or to thoughtlessness, or to a lack of sympathy, or to downright meanness and brutality. But whatever it may be due to, it works injury to its object, as well as demoralization in some measure to its author. There is a heartlessness manifest sometimes in school children that to older people seems almost inhuman. At times some at least seem to enjoy teasing others in a manner which often approaches torture. Bullying is an example of unkindness which borders on brutality. A big boy taking advantage of his superior strength to enforce his will on a smaller boy is not an

edifying, although a common, sight. "Making fun of" physical defects and of personal peculiarities of other children is by no means uncommon among children. A kind of snobbishness that excludes certain children from certain social groups, and from certain sports, or other pleasures, also causes needless pain. In these, and in many other ways, unkindness is manifest among school children. It mars the social life of the school, and, in many instances, causes children who are the sufferers not only to lose interest in it, but also to regard the school as a place of fear and dread, thus handicapping the teacher in her work. The teacher should aim to supplant all this by cultivating in the children under her care a spirit of mutual kindness. With the self-centeredness and self-assertion so characteristic of childhood this is not an easy task. But there is a constitutional altruism in the child as well as egoism, and this is capable of development at a very early age. The teacher should take advantage of this fact in her attempts to develop the virtue of kindness.

Kindness often leads to *generosity*, and both to friendship, although friendship with children is also determined by other considerations, such as affinities, social position, geographical location, etc. Some of these friendships formed at school are among the most lasting and most delightful, and all that makes for true friendship should be encouraged by the teacher.

All the social virtues and vices of school life should be dealt with according to the story method, even though in some instances the more formal method may be desirable. It is greatly to be regretted that among the innumerable children's stories that flood the market so few of them deal with school life. Wholesome stories, embodying important moral lessons relating to school life, are a *desideratum*, and some successful writer of children's stories would serve not only his or her generation, but future generations as well, by providing literature of this kind.

In dealing with the social virtues of the school there are certain special lessons that ought, by all means, to be emphasized — particularly by the teacher in the public schools. They are: respect for school property, school loyalty, gratitude for school privileges, and an active appreciation of the value of the school for the individual and for society. The first of these ought to be taught as soon as the pupil enters the school, and systematically continued through at least the first five grades. The pupil must be made to understand that the building he is occupying, the books and desks, etc., he is using are not his own. They are the property of others who are generously allowing him the use of them, and that he is not only grossly disrespectful, unjust, and in a sense dishonest, but also basely ungrateful when he defaces the school

building, cuts or scratches a desk, and mutilates a book. This lesson should be taught him both by the direct and indirect methods. It is exceedingly desirable to develop in the body of pupils a fine spirit of school loyalty, which not only takes pride in the high grade of its scholarship, and its high standards of honor, but which takes pride also in its school building and its equipment. If this spirit of loyalty be too much to expect from children of the lower grades, it is certainly not too much to expect from children of the higher grades. And the teachers of these grades ought to bend their energies toward developing a spirit which not only contributes to the moral wholesomeness of the school atmosphere, but which serves also as a protection to school property.

The lesson of gratitude for school privileges is a lesson that certainly should not be overlooked in the moral education of the child. The pupil is a beneficiary of the community, and he ought to be made to understand what that means. So far as his education is concerned he is supported by the public, and to the public he owes an immense debt — a debt that he can never adequately repay. Certainly gratitude is small enough recompense for what he receives. Not until he becomes a taxpayer does he in any material manner make a return for the privileges accorded him. So it is well for the teacher to lead him into a grateful

appreciation of the invaluable favors conferred upon him by the community. Especially in the upper grades — just before many pupils permanently leave the school — ought these lessons to be imparted. Here, in addition to the moral lesson taught in story or biography, the direct method may be used. It might be well for the teacher in a more formal and direct manner to call the pupil's attention to the nature of this moral obligation, and try to beget in him an abiding appreciation of the generosity of the community. To learn this lesson will not only make him a better individual, but also a better citizen.

Another lesson that the pupil should learn in this connection is the value of the school for the individual and for the community. This, indeed, will undoubtedly help in establishing him in the other virtues relating to the social life of the school. Once he is really made to see how the school fits him, not only for his life as a breadwinner, but also, in a large measure, for exercising in a much better manner the functions of his entire complex nature, he will see that the school more than anything else, with the possible exception of the home, ministers to his personal welfare. It is one of his best friends. In a similar manner he can be made to see how the school ministers to the welfare of the community. If this be done, when he becomes a citizen, the interests of the school are likely to be guarded more jealously by him, and this

great institution will become more efficient as a moral force in the community life.

In our endeavor to establish the pupil in the virtues of the social life of the school the following graded scheme (pp. 110–111) will prove serviceable.

In conclusion, it should be said, that play affords a splendid opportunity to put into practice many of the social virtues, and to guard against many of the social vices. A wise teacher will take advantage of this splendid opportunity to make vital — to clothe with flesh and blood — the important moral lessons that she is dealing with in the schoolroom. In the class she makes the virtuous or vicious characters live in the imagination of the child; but on the playground she gives the children an object lesson in actual life. Lessons in the virtues of fairness, kindness, generosity, coöperation, and the corresponding vices especially may be learned from play. A wise teacher will not absent herself from the playground, even where a supervisor of play is employed. Rather will she participate in the play of the children, and make her participation a means of inculcating important moral lessons, and a means of establishing the children in the important virtues that ought to obtain on the playground, and which constitute so large a part of the well-being of the individual and of society.

The following is a list of stories which may be used in connection with the school virtues: —

"Wellington and the Plowboy," "Billy, Betty, and Ben and the Circus," "The Seven Ways of the Woods," "To a Child," "A Persian Lad," "The Unseen Playmate," "Partners," and "The Fox and the Stork," from *The Golden Ladder Book*.

"The Jackal and the Spring," "Red Stars and Black," "The School Picnic," "Forgive and Forget," and "A Quarrel among Quails," from *The Golden Path Book*.

"Little Franz's Last Lesson" and "Tarlton," from *The Golden Door Book*.

"Billy's Football Team," and "Little Daffydowndilly," from *The Golden Key Book*.

"One Good Turn Deserves Another" and "Billy's Prize Essay," from *The Golden Word Book*.

"The Teacher's Vocation" and "Ingratitude," from *The Golden Deed Book*.

"The Bay Colt Learns to Mind," from *Among the Farmyard People*. "The Naughty Comet," from *Toto's Merry Winter*, by Laura E. Richards. *The William Henry Letters*, pp. 29, 33, 36, 46–54, 59, 66–68, 126, 152. "The Christmas Monks," from *Story Land*. "The New Teacher," by Edward Eggleston, in Howe's Fourth Reader. "Mrs. Walker's Betsy," from Whittier's *Child Life in Prose*. "Arthur's First Night at Rugby," from *Tom Brown's School Days*, by Thomas Hughes. "In School Days," by J. G. Whittier. "The Loyal Elephant," from Marie L. Shedlock's *Collection of Eastern Stories and Legends*.

"My Brother's Schoolmistress," by Edmondo de Amicis, from *Prose Every Child Should Know*. "Exit Tyrannus," from Kenneth Grahame's *Golden Age*. "The Youth of the Emperor Marcus Aurelius," by F. W. Farrar. "The Schoolmaster is Abroad," by Lord Brougham, from *Prose Every Child Should Know*.

a. RELATION TO TEACHERS

Virtues	Grade
1. Obedience to teacher's commands	I II III IV
2. Truthfulness — *a.* In speech — frankness; *b.* In action — openness	I II III IV
3. Honesty	I II III IV
4. Good manners — *a.* In greetings; *b.* In bearing; *c.* In questions and reply	I II III IV
5. Coöperation — *a.* Promptness; *b.* Orderliness; *c.* Helping to preserve order	I II III IV
6. Friendliness	I II III IV
7. Gratitude	VI VII VIII

Vices	Grade
1. Disobedience to teacher's commands	I II III IV
2. Untruthfulness — *a.* In speech — falsehood; *b.* In action — hypocrisy	I II III IV
3. Dishonesty — cheating	I II III IV
4. Bad manners — *a.* Boorishness; *b.* In question and reply; *c.* Impertinence	I II III IV
5. Lack of coöperation — *a.* Tardiness; *b.* Disorderliness; *c.* Not helping to preserve order	I II III IV
6. Unfriendliness — *a.* Finding fault with teacher; *b.* Speaking unkindly about her	I II III IV
7. Ingratitude	VI VII VIII

Virtues	Grade
1. Justice	
a. Mine and thine	I II III IV V
b. Fairness in work and play.	I II III IV V
c. Chivalry	I II III IV V
2. Truthfulness	I II III IV V
3. Honesty	
a. In rivalry — play	I II III IV V
b. In rivalry — work	I II III IV V
4. Kindness — sympathy	I II III IV
5. Good manners	
a. In greeting	III IV
b. In bearing — cheerfulness	IV V
6. Generosity	
7. Friendliness and loyalty	
Other Virtues	
1. Respect for school property	I II III IV V
2. School loyalty	V VI
3. Value of school	
a. For the individual	VII
b. For society	
4. Grateful returns to community for school privileges	VII or VIII

Vices	Grade
1. Injustice	
a. Mine and thine	I II III IV V
b. Cheating in play	I II III IV V
2. Untruthfulness	
3. Dishonesty	
a. In rivalry — play	I II III IV V
b. In rivalry — work	I II III IV V
4. Unkindness	
a. In greeting	I II III IV
5. Bad manners	III IV
b. In bearing — moroseness	IV V
6. Selfishness	
7. Unfriendliness — disloyalty	
Other Vices	
1. Disregard for school property	I II III IV V
2. School disloyalty	V VI

CHAPTER VII

THE SOCIAL LIFE (THE COMMUNITY)

THE child is also a member of a larger social circle than is represented by the family and the school. He is a member of the community. As he grows older he becomes more and more related to this larger society, and his sphere of duty is enlarged. In an important sense the relations that he sustains to its members are essentially the same as those he sustains to the members of the family, and to the members of the school, and the moral obligations that grow out of these relations are also practically the same. Hence the virtues and vices involved in his moral development in his relations to the family and school are those which call for consideration in his relation to the community. This being the case, we need not dwell long upon them, as they have already been considered somewhat at length in both of the chapters relating to the family and the school.

It will doubtless be recalled that the social virtues treated of there were justice, truthfulness, honesty, kindness, courtesy, generosity, loyalty, etc. It will be seen on a little reflection that these are the

virtues that obtain also in the larger society called the community, and that the reasons for their practice are the same. If, for example, justice is obligatory upon the child in the family, and in the school, it is likewise obligatory for him to regard the rights of others in his relations to the community. Indeed, the practice of this virtue becomes all the more imperative because of the larger interests at stake, and the child will doubtless find an infringement on the rights of others in the community will not be treated with the same consideration or leniency that it receives sometimes in the family and the school. The same may be said of *honesty*. Its importance for society is apparent at once. The community could not exist without it, and the child will soon find that here, too, the community is more exacting than the family and the school. Men and women jealously guard their own interests, and dishonesty is treated with severity. *Truthfulness*, too, is just as necessary in the community as in the family and the school, and it is "enforced" by the same sanctions. Society can no more exist on the basis of a lie than the family or the school can. Justice, honesty, and truthfulness make for the highest well-being of society, and, therefore, for the individual; for, in the final analysis, the real good of the individual is coincident with the good of society.

While the same remarks apply to *kindness*, the

teacher may find it necessary to emphasize this virtue in the pupil's relation to society a little more than in his relation to the family and to the school. Members of the community are not as close to the child as are members of the school. Hence, the child does not feel the force of the moral obligation as it relates to kindness quite as imperatively as he does in its relation to those with whom he is more immediately associated. This is true, indeed, with reference to all of the social virtues whose opposites are not punished with severe rebuke or legal punishment, as is, for example, dishonesty. Hence, it would be well for the teacher to emphasize the moral obligation of kindness a little more when dealing with the child's relation to the community. He ought to be taught to show kindness to, and sympathy for, those in pain or illness, in sorrow or misfortune. There is so much in every community that calls for sympathy and kindness that the lesson can be very forcibly brought home to every pupil.

So far as *courtesy* is concerned, it may be said that it is easier to develop the spirit of courtesy and good manners in the child in his relations to the family and the school than in his relations to society, for reasons similar to those mentioned when speaking of kindness. The moral imperative seems less binding, because of the apparent remoteness of the community relation, and this community relation seems still more remote,

and the moral obligation less urgent, when it concerns those whom the child, for some reason or other, regards as his inferiors — as servants, the poor, strangers, and foreigners. The child should be taught the lesson that courtesy, as a moral obligation, is universally binding; that it is a duty we owe to all persons — to the poor, the aged, the infirm, servants, guests, strangers, citizens of other lands, etc. It is for the child's own interests, as well as for the interests of society, that he should develop the spirit of courtesy and that he should manifest this spirit in becoming manners. Now the child may have the spirit of courtesy, and yet not know how to express it. Therefore, he should be taught those forms of conduct which obtain among cultivated people. Society is bound together by convention and custom, and the child should know what these are. In his interactions with society he should know what is the proper thing to do. This should be a part of his school training, — all the more, as was previously stated, because in so many instances he does not receive such training at home. He will learn, of course, by practice in the schools, what many of these formalities are. But it is desirable also that to the actual practice in the social code of the schoolroom should be added that indirect training which is given in the class in elementary morals.

In thus training the pupil the teacher has to con-

tend with certain faults and vices, and the faults, if not corrected, often develop into vices. They are: bashfulness, which is often sheepish in its character; and boorishness, which manifests itself in either ignorant or willful indifference to the social conventions or rules. When such boorishness is willful, it, of course, amounts to disrespect and contempt.

Much of the boy's or girl's bashfulness is due to ignorance of what is required in good manners. Knowledge of, and practice in, the social courtesies will therefore help largely to cure such bashfulness. Boorishness is often due to an excess of animalism. Wasn't it Plato who said the boy is the worst of all wild animals? Such animalism can be gradually softened by daily practice in good manners in the school. Where boorishness is willful it should be dealt with uncompromisingly, as it is immoral in character, showing, as it does, disrespect and contempt for others, and for that which society regards as essential to its highest well-being, and which is certainly essential to the well-being of the school.

One word more may be added. Although there is little danger of excessive ceremonialism on the part of children, there is, at least, some danger of excessive formalism in the sense that these courtesies may be viewed too much from the standpoint of externalism, and thus their real spirit may be lost. The pupil should be gradually led to apprehend them, not from

a mere social and æsthetic, but also from a moral standpoint. He should be taught to apprehend them as expressions of good will — of respect, of deference, of proper regard.

Generosity to those outside of the family and school circles does not appeal to the child quite as strongly as when related to those inside. Children, of course, often take a delight in participating in charity when the sacrifice involved is really borne by the parent or by others. But when it calls for an actual sacrifice on their part, the generous or charitable spirit is not so ardent. Still their natural altruism is present to work upon, and it furnishes a basis for the teacher to develop the virtue of generosity. This is an age of charitable giving, and the "atmosphere" constitutes a favorable environment for the cultivation of this virtue. There is such a variety of needs on the part of many that the child's sympathies can be enlisted, and this will often result in action. Generosity to the poor, to the unfortunate, and to the erring is a virtue that calls strongly for cultivation in a world of inequalities, and it will be worth all of the effort the teacher puts forth to establish the child in this splendid virtue. Literature and history abound in noble examples of generosity, and the teacher will often find that the child will sympathetically respond to them. He will soon be led to see that generosity is better than selfishness; that it not only aids the

helpless and the needy, but also proves a blessing to society and to the beneficent person himself. The æsthetic side of the virtue will appeal to him also. There is a beauty in acts of charity that arrests our attention and calls forth our admiration for the charitable person. There is also an ugliness in the penuriousness — the stingy selfishness — of him who withholds a helping hand.

All these virtues meet in that quality of the good citizen which is called *public spirit*. This implies a consideration on his part, not only for his own family and neighborhood, but for the whole community. Indeed, public spirit at its best makes one a citizen of the world. It is a cosmopolitan interest, which concerns itself with international relationships, with the commerce of states, and the products of countries, with governments, and movements tending to make them more free and more beneficial to the people, with wars and rumors of wars, with all questions of the day.

Children may be given this spirit in their studies of geography and of history. The wise teacher connects these studies, so far as possible, with the news which is contained in the daily paper, and conducts a current events class in which the geography and history of the books are vitally associated with the concerns of the present moment. If there is war in the Balkan States, the lay of the land is a matter of interest to all alert minds. If Constantinople is in

peril, the teacher will read to the class in history that famous passage in Gibbon which describes its capture by the Turks, in 1453: "At daybreak, without the customary signal of the moving gun, the Turks assaulted the city by land and sea; and the similitude of a twined or twisted thread has been applied to the closeness and continuity of their line of attack." The words take on a new and dramatic interest from the conditions of the immediate present.

The moral value of such association of the old time with the new, and of events with maps, is found in the development of a habit of intelligent and sympathetic interest in the world. This, of itself, elevates character. It is of especial importance in somewhat isolated places, in country schools, where character is attacked by monotony. In such places evil is often done because there is nothing of interest to occupy the mind. In such schools a map of the eastern world, on which every morning the teacher indicates by the moving of bits of colored paper the advance and retreat of contending powers, will have the fascination of a moving picture.

These large interests will find local application. The good school is a Good Government Club, or a Village Improvement Society, within the limits of its own proper abilities. When a child understands his relation to the cleanness of the public streets, he has learned the alphabet of good citizenship. The un-

taught child who throws paper about the schoolyard is taking daily lessons in that civic indifference which is at the heart of most of our political distresses. The legend *Who Will Pick It Up?* may usefully be exhibited prominently in the hall of every school. The answer to it is one of the first principles of social responsibility. If we tear a piece of paper into bits, and scatter the bits along the way, one of two results must follow: either the torn papers lie there, disfiguring the place, or else somebody must pick them up.

It is in the direction of good morals that children be set to do their part in the work of keeping the town clean. The streets in the neighborhood of the school may be made an exercise-ground for clubs of boys and girls, who have been instructed in the virtue of public spirit and are ready to practice it. This is what Ruskin did at Oxford when he sent his pupils out to mend a road. The fact that one of these amateur road menders was Arnold Toynbee, out of whose impulse came the whole mission of social settlements, shows that such lessons may have consequences which exceed all expectation.

The school may profitably be made acquainted with the city. This will be for the sake of appreciation rather than of criticism. The teacher will find an immediate opposition among citizens to any attack upon things as they are. It may be well that such an attack ought to be made, but not by children.

Even if they are enlisted in the cleaning of the streets, it need not be suggested to them that the city council ought to see to that. The right beginnings of civic betterment, so far at least as the school is concerned, are positive rather than negative. The teacher will endeavor to acquaint the school with all the good things in the town. The children will be informed regarding various public institutions, what they are and how they work, and the information will then be illustrated by visits to such places. They will be taken in little groups to fire-engine houses, hospitals, public libraries, art galleries, playgrounds, open-air schools, homes for aged people. They will see the Poor Commissioners and the Associated Charities in operation. They will visit notable factories in which the characteristic products of the town are made. They will see the inside of the town hall, meet the mayor, and be shown the various departments of administration.

Such instruction and experience as this creates and directs public spirit. The children begin to think of the city as a beneficent institution, carried on by men chosen and employed by the citizens to perform social duties, to maintain order, clean the streets, carry out improvements, and provide generally for the well-being of the place. They will acquire the habit of regarding public officers somewhat as a corporation regards its paid officials, in the light of the

services which they render to the community. They will perceive that public positions are not prizes to be awarded to men for diligent political work, but are to be given, as other responsible positions are given, to the men who are best equipped to do the work. They will grow up into citizens who will demand expert efficiency in office, and will consider it absurd to choose an undertaker for commissioner of streets because he was active at the polls.

The elemental need is a true and substantial interest in the town, the state, and the nation. Out of that all good things may be expected. For the initial necessity, if we are to make our city answer to our ideals, is to take care that it is inhabited by good citizens, beginning with ourselves.

Here, too, in addition to the methods already mentioned, the story method may prove helpful in training the child for good citizenship. There are so many fine examples of genuine public spirit which history and our present times afford that the story of those who have labored for civic betterment cannot fail to be morally helpful to the pupil. To present such history and biography to the child will not fail to result in a wholesome mental and moral reaction.

The following graded scheme (pp. 124–125) will assist in training pupils in the virtues relating to the community.

In teaching the virtues of the community life the following list of stories may be used: —

"The Horse and the Laden Ass," "The Basket Woman," "The Shower of Gold," "Little Ted," "The World's Music," "The Boy Who Recommended Himself," "The Two Friends," "Deeds of Kindness," "Dr. Goldsmith's Medicine," "Hans, the Shepherd Boy," "A Thanksgiving Fable," and "The Bell of Justice," from *The Golden Ladder Book.*

"The Arrow and the Song," "How the King Visited Robin Hood," "The Cub's Triumph," "Mercury and the Woodman," "The Old Woman and the Doctor," "The Discontented Pendulum," "The Blind Man and the Lame Man," "The Talkative Tortoise," "The Magic Mask," "Sara Crewe," "The Half-chick," "Jean Valjean and the Good Bishop," "Why Violets Have Golden Hearts," "St. George and the Dragon," "Companions of Differing Humors," and "The Partners," from *The Golden Path Book.*

"An Oriental Story," "Nobility," "How Morgan Le Fay Tried to Kill King Arthur," "Tray and Tiger," "The Red Thread of Honor," "The Ladle That Fell from the Moon," "The Lucky Coin," "The Two Dealers," "Little at First but Great at Last," "The Snappy Snapping Turtle," "The Friends," "The Loving Cup Which Was Made of Iron," "The Tongue and How to Use It," "It is Quite True," "The Fairy Who Judged Her Neighbors," "Neighbor Mine," "Can and Could," "The Planting of the Apple Tree," "Mignon," "How the Stag Was Saved," "Fidelity," "Orpheus and Eurydice," "The Story of Peter Cooper," and "Casal Novo," from *The Golden Door Book.*

Virtues	Grade
1. Justice — *a.* Regard for property of others	III IV V VI
1. Justice — *b.* Regard for health of others	
2. Truthfulness	III IV V VI
3. Honesty	III IV V VI
4. Kindness and sympathy — *a.* In illness	
4. Kindness and sympathy — *b.* In sorrow	
4. Kindness and sympathy — *c.* In misfortune	V VI
4. Kindness and sympathy — *d.* In success	
5. Good manners or courtesy — *a.* To the poor	
5. Good manners or courtesy — *b.* To the aged	
5. Good manners or courtesy — *c.* To the infirm	
5. Good manners or courtesy — *d.* To servants	III IV V
5. Good manners or courtesy — *e.* To friends	
5. Good manners or courtesy — *f.* To guests	
5. Good manners or courtesy — *g.* To strangers	
6. Generosity or charity — *a.* For the poor	
6. Generosity or charity — *b.* For the unfortunate	V VI
6. Generosity or charity — *c.* For the erring	
7. Public spirit — *a.* Interest in clean yards and streets	
7. Public spirit — *b.* Interest in fire brigade	
7. Public spirit — *c.* Interest in schools	
7. Public spirit — *d.* Interest in hospitals	
7. Public spirit — *e.* Interest in parks	IV V VI VII VIII
7. Public spirit — *f.* Interest in public buildings	
7. Public spirit — *g.* Interest in public libraries	
7. Public spirit — *h.* Interest in galleries	
8. Heroism	V VI VII VIII

Vices	Grade
1. Injustice	
a. Disregard for property of others	III IV V VI
b. Disregard for health of others	III IV V VI
2. Untruthfulness	III IV V VI
3. Dishonesty	III IV V VI
4. Lack of sympathy	
a. In illness	
b. In sorrow	
c. In misfortune	V VI
d. In success	
5. Bad manners or discourtesy	
a. To the poor	
b. To the aged	
c. To the infirm	
d. To servants	III IV V
e. To friends	
f. To guests	
g. To strangers	
6. Selfishness or uncharitableness	
a. For the poor	
b. For the unfortunate	V VI
c. For the erring	
7. Indifference to public welfare	
a. To clean yards and streets	
b. To fire brigade	
c. To schools	
d. To hospitals	IV V VI VII VIII
e. To parks	
f. To public buildings	
g. To libraries	
h. To galleries	
8. Cowardice	V VI VII VIII

"The Apostle of the Lepers," "Prince Magha," "The Sparrow," "King Robert of Sicily," "Jaffar," "The Emperor's New Clothes," "The Pied Piper of Hamelin," "The Pigeon and the Crow," "For A' That," "Of the Slaying of the Dragon," "Santa Filomena," "Queen Louise," "Abou Ben Adhem," "The Great Horseman," "A Man Who Loved His Fellow-men," "The House by the Side of the Road," "The Ambulance Call of the Sea," "The True Story of an Old Hawthorn Tree," "The Daughter of the Custodian," "Geirald the Coward," "Say Not, the Struggle Naught Availeth," "The Blind Man and the Talking Dog," "The Three Bells," "The Story of the Chameleon," "Whatever the Weather May Be," "Echo and Narcissus," and "A Great Repentance," from *The Golden Key Book.*

"The Tournament," "The Inchcape Rock," "A Modest Wit," "A Noble Woman," "Florence Nightingale," "Forbearance," "He Who Has a Thousand Friends," "The Risks of a Fireman's Life," "A Hero of the Fishing Fleet," "One of the Busiest Women of New York," "The Master-Player," "The Miraculous Pitcher," "Incident of the French Camp," and "Content," from *The Golden Word Book.*

"Prospice," "Silas Marner's Eppie," "Aspecta Medusa," "Sir Artegall and the Knight Sanglier," "Mercy," "The Hog Family," "Friendship," "A Battle of Peace," "The Man with the Hoe," "Hervé Riel," "The Battle of Waterloo," and "Captain Scott," from *The Golden Deed Book.*

"The Stolen Corn," from *For the Children's Hour. The William Henry Letters*, p. 38. "The Tiger Gets His Deserts," "The Sunling," and "The Wolf and the Cat,"

from *The Talking Beasts*. "Charley, the Story-teller," from Whittier's *Child Life in Poetry*. "The Country Where the Mice Eat Iron" and "The Rogue and the Simpleton," from Eva March Tappan's *Folk Stories and Fables*. "The Nose Tree" and "The Story of Zirac," from *Tales of Laughter*. "Father Bruin in the Corner," from *Tales from the Fjeld*. "The Poplar Tree," from *Nature Myths and Stories*, by Flora J. Cooke. "What the Toys Do," by Fred E. Weatherly, from *A Book of Children's Verse*. "How the Rhinoceros Got His Skin," from *Just So Stories*. "Story that the Swallow Didn't Tell," from *Among the Farmyard People*. "The Swiss Clock's Story," "The Samovar's Story," and "The Austrian Paper Knife's Story," from Mrs. Burton Harrison's *Bric-a-Brac Stories*. Story of Sir Walter Raleigh and Queen Elizabeth.

"Bishop Hatto," by Robert Southey. "Singh Rajah and the Cunning Little Jackals," from *Old Deccan Days*. "The Little Thief," from Horace E. Scudder's *Book of Legends*. "The Old Man's Dog Shiro," from *Fairy Tales from Far Japan*, by Susan Ballard. Æsop's "The Wolf in Disguise," "The Ape and the Dolphin," and "The Mouse and the Frog." "The Magic Kettle," from Lang's *Crimson Fairy Book*. "Green Jacket," from *Toto's Merry Winter*. "The Queen's Wand," from *Mopsa the Fairy*, by Jean Ingelow. "The Wild Duck Shooter," "The Moorish Gold," "The Ouphe of the Wood," and "The Lonely Rock," from *Stories Told to a Child*, by Jean Ingelow. "A Fortune" and "The Coming of the King," from *The Golden Windows*. "The Silver Penny" and "The Slippers of Abou Karem," from *The Golden Fairy Book*. "The Story of Findelkind," from *Bimbi*, by "Ouida."

"Lady Jane Grey," from Twitchell's *Famous Children*. "The Merchant of Seri," from *Collection of Eastern Stories and Legends*. "Turning the Grindstone," by Benjamin Franklin, from *Prose Every Child Should Know*. "Father Grumbler," from Lang's *Aladdin and the Wonderful Lamp*. "The Horse and the Olive," from Baldwin's *Old Greek Stories*. "Prince Cherry," from *The Little Lame Prince*, by Miss Mulock. "The Little Hunchback," from *Fairy Legends of the French Provinces*, translated by Mrs. M. Cary. "The Quarrelsome Mole," from *Among the Forest People*, by Clara D. Pierson. "The Proud Chicken," from *Chinese Fables and Folk Stories*, by Mary Hayes Davis and Chow-Leung. "The Kind Hermit," from *Stories from the Classic Literature of Many Lands*. "The Fair White City," from *In Story-Land*. "Gunpowder Perils," "The Cup of Water," and "The Last Fight in the Coliseum," from *A Book of Golden Deeds*.

"The Death of King Arthur," by Sir Thomas Malory. "Guinevere," from Tennyson's *Idylls of the King*. "Meeko the Mischief Maker," from William J. Long's *Secrets of the Woods*. "Kindly Hearts on Unkindly Shores," from *Down to the Sea*. Hans Andersen's "Mermaid" and "The Daisy." Dickens's *Christmas Carol*. "The Punishment of the Stingy," by George Bird Grinell. "Ladders to Heaven," from *Dandelion Clocks*, by Juliana Horatia Ewing. "Prisoners and Captives" and "Gordon," from Mrs. Lang's *Red Book of Heroes*. "Life Savers of Lone Hill," from *American Book of Golden Deeds*. "A Deed of Dering-Do" from *Brave Deeds, Young Folks Library*. "David Livingstone," from *Servants of the King*, by Robert E. Speer.

CHAPTER VIII

THE SOCIAL LIFE (RELATIONS TO ANIMALS)

In the economy of Nature man sustains a close relation to the animal kingdom. In the later stages of his development animals were domesticated by man, and some of them, as the horse, the ox, and the dog, now render him valuable service. So intimate has this relation become that a kind of "friendship" or companionship exists between them. So marked is this at times that examples of notable devotion on the part of animals to their masters and mistresses are on record. Wordsworth's excellent poem "Fidelity," which memorializes the faithfulness of a dog to his master, is a poem based on fact, and the fact itself is by no means an isolated one. On the other hand, so strong is the regard, if not, indeed, affection of the master or mistress for the dog or horse, due to this sense of *camaraderie*, that when the animal dies, they experience a genuine grief or sorrow.

Some ethical writers, recognizing animals as not only sentient, but social beings, and noting the intimate relationship between man and animals, have, in their classification of duties, spoken of "Duties to

Animals." Whether we can properly speak of "duties" to beings that are not persons is questionable. If duties are based on moral claims, and moral claims belong only to personal beings, then moral claims and duties are correlative, and, unless the animal is a person, we can hardly say that it has a moral claim upon us, or that we owe a duty to it. But, whether this can be strictly said or not, it is at least evident that we owe it to ourselves, as well as to the Author of Nature, to be kind and humane to every being that is capable of experiencing pleasure and pain; and, therefore, it practically amounts to the same thing as if we said we owe duties to animals. So that kindness and humaneness in our relation to animals are really measures of our moral worth. As Coleridge says: —

"He prayeth well who loveth well
Both man and bird and beast,
He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us
He made and loveth all."

Now, in our effort to moralize the child in this respect, there are a number of things that, in a sense, constitute obstacles in the way. In the first place, all along the line of man's development he has had to contend more or less with beasts and birds of prey. In the struggle for existence he has been compelled

to take a hostile attitude toward a large number of such, and, even at this late day, the struggle must be kept up, as in the case of poisonous serpents and, in certain portions of the earth, in the case of ferocious animals. According to biological evolution the struggle has really worked an advantage to man — having proved to be an important factor in his development. But, with the extinction of some of the more ferocious species, there still survives in man some of the earlier ferocious instincts which manifest themselves in a useless slaughter of wild animals — a kind of wild delight in hunting "big game."

Again, man being a flesh-eating animal, in all ages animals have been slaughtered to minister to his bodily needs. Such slaughter continues to-day on a tremendous scale, and will continue unless the race should be convinced of the sufficiency of a vegetable diet. This wholesale slaughter, even though it seems necessary, and is carried on in the most humane fashion, has a more or less demoralizing tendency, which we must reckon with.

Again, in the light of modern science, we have found that certain animals and insects are bearers of disease germs, and these are a menace to the human organism. So we find it necessary to destroy them. Indeed, we find it expedient often to visit wholesale destruction upon them. We teach our children in the home and school to "swat the fly," to kill the

mosquito, to destroy cockroaches, mice, and other vermin. All this must be done, and it seems right that it should be done. But it has a tendency more or less to dull our humaneness, and renders it more difficult to teach the child to exercise this virtue in relations, and under conditions, where the destruction of life is not profitable.

Again, animals are our inferiors, and are utilized for our service and pleasure. We take away the freedom of many. We harness the horse and ox, we stable the cow, we chain the dog, we cage the bird. This attitude of dominion over the animal world constitutes often a temptation to indulge in cruelty to animals. So strong is this temptation that organizations have sprung up to guard their "rights," and these "rights" are in some instances made the subject of state legislation.

It will thus be seen that in trying to teach the child kindness to animals, the teacher is by no means confronted with an easy task. She has to deal with inherited tendencies, and with certain unfavorable influences due to environment. But, on the other hand, there are some things that help her in her work. It is a very noticeable fact that young children are fond of animals. Household pets, like cats and dogs and rabbits, figure largely in the social life of the child. Indeed, he is often more fond of them than of persons. This is doubtless due to the fact that at this time of

life he has, in a sense, more in common with these animals than he has with man. This fondness does not cease as he grows older. The dog is still the companion of the boy and girl, and the cat continues to be the pet of the girl.

Still, despite all this, there is both a thoughtlessness and cruelty which children manifest in their relation to animals and insects which make it imperative for the teacher of elementary morals to deal with these vices, and, because of the prevalence of them, it will probably be best at first to put the emphasis on the vice of cruelty more than on the virtue of kindness. In the very young child this cruelty is the result of ignorance or thoughtlessness. He will maul the cat and dog as though they were inanimate objects. He will pull off the legs and wings of the fly as though the fly had no feeling whatsoever, and could maintain its being without these necessary members. A little later in life the child's ignorance and thoughtlessness develop into a thoughtlessness of a more serious character, which is sometimes attended by a conscious cruelty. He seems to delight in stoning frogs, birds, squirrels, and other animals. In many instances, through a misdirected generosity of parents or friends, he is made the owner of an air gun by which he maims or kills birds or small animals. In later life such cruelty is often manifest in brutality when dealing with domestic animals, such as the

horse, ox, and dog. Now all that makes for brutality in the child ought to be curbed. It makes for immorality, and the teacher of morals in the schools will prove recreant to her trust if she fails to treat this vice seriously.

It may be that cruelty of this kind is to be accounted for as merely the manifestation of "fragmentary rudiments of past combat, capture, and killing of prey and enemies," [1] and that therefore we ought not to be too harsh in our judgments of the boy's conduct. But whether it is to be thus explained or not, it is nevertheless an evil, and it is the teacher's duty to do what she can to restrain such "atavistic tendencies." [2]

Furthermore, there is a moral obligation here as this matter relates itself to society. A large majority of the community finds delight in song birds and in birds of beautiful plumage. What moral right have we to interfere with such delight simply to gratify selfish cruelty? Much will be taken out of life if our song birds, and our birds of gay plumage, eventually disappear. Furthermore, birds are of use to man. They eat insects and worms that destroy our trees. Why should man be deprived of this

[1] Burk, "Teasing and Bullying," *Pedagogical Seminary*, Vol. IV. 1897.

[2] See W. B. Drummond, "An Introduction to Child Study," New York and London, 1910, p. 286.

service to gratify the savage instincts of the boy with the shotgun, or the boy after he grows up and makes use of the more deadly rifle? Society is awaking to the danger, and is beginning a propaganda in the interests of protecting our birds. Such a propaganda can be best carried on in the school. Here wanton destruction of birds should be condemned as a vice, to refrain from which is a moral obligation that the pupil owes to himself and to society.

But thus far we have been dwelling largely on the negative side of the subject — on the vices of unkindness and cruelty. Let us now turn to the positive side — the virtues of kindness and humaneness. Just how much this includes is not an easy matter to determine. Whether it means more than merely supplying the physical wants of the animals depending upon us might be questioned by some. It at least means this much, and this alone is productive of moral results. Dr. Montessori calls attention to the effects of taking care of plants and animals on both the intellectual and moral life of young children. What is true of very young children is true of older children as well. She says: —

"*First. The child is initiated into observation* of the phenomena of life. He stands with respect to the plants and animals in relations analogous to those in which the *observing* teacher stands towards him. Little by little, as interest and observation grow, his zealous care for the

living creatures grows also, and in this way the child can logically be brought to appreciate the care which the mother and the teacher take of him.

"*Second.* The child is initiated into *foresight* by way of *auto-education;* when he knows that the life of the plants that have been sown depends upon his care in watering them, and that of the animals, upon his diligence in feeding them, without which the little plant dries up and the animals suffer hunger, the child becomes vigilant, as one who is beginning to feel a mission in life. Moreover, a voice quite different from that of his mother and his teacher calling him to his duties is speaking here, exhorting him never to forget the task he has undertaken. It is the plaintive voice of the needy life which lives by his care. Between the child and the living creatures which he cultivates there is born a mysterious correspondence which induces the child to fulfill certain determinate acts without the intervention of the teacher, that is, leads him to an *auto-education.*

"The rewards which the child reaps also remain between him and nature: one fine day after long, patient care in carrying food and straw to the brooding pigeons, behold the little ones! behold a number of chickens peeping about the setting hen which yesterday sat motionless in her brooding place! behold one day the tender little rabbits in the hutch where formerly dwelt in solitude the pair of big rabbits to which he had not a few times lovingly carried the green vegetables left over in his mother's kitchen!" [1]

Observation, foresight, patience, sense of responsibility, kindness, industry — all result from such a prov-

[1] "The Montessori Method," New York, 1912, pp. 156–157.

idence which children exercise over animals, and it is well to encourage them in it wherever practicable.

Furthermore, the nature of animals is such, that our relation to them involves a further obligation of kindness — an obligation to train them for higher enjoyment — an enjoyment of companionship with human beings. To thus train animals will prove not only a kindness to them, but it will enhance our own pleasure, also, and the exercise of such kindness reacts upon ourselves. It has an excellent moral effect. Therefore such kindly treatment really becomes a duty.

In dealing with the virtue and vice growing out of our relations to animals the teacher will find that fables and allegories especially lend themselves to this purpose. They often deal with animal life, and in their personification of animals the moral lesson may be impressively brought before the pupil. It is rather surprising that modern writers of fables and allegories have not made more use of this method to teach morality as it bears on this subject. Here, again, is a field for cultivation by some clever writer. There are, however, a sufficient number of fables available so that the teacher will not be handicapped in the use of the indirect method here. General story literature also will furnish material that relates to this virtue and its opposite vice, so that the teacher need not be embarrassed because of a lack of material.

In dealing with the virtue and vice growing out of our relations to animals the following graded scheme is recommended:

Virtue	Grade
1. Kindness to animals	I II III IV V
Vice	**Grade**
2. Cruelty to animals	I II III IV V

In considering the child's relation to animals the following list of stories may be used:

"The Children and the Dog," "The Queen Bee," and "The Slave and the Lion," from *The Golden Ladder Book.*

"Poor Old Horse," "The Banyan Deer," and "Who Stole the Bird's Nest?" from *The Golden Path Book.*

"Sir Isaac Newton" and "Walter von der Vogelweid," from *The Golden Door Book.*

"Stanley and the Squirrels," from *Half a Hundred Stories.* Æsop's "The Man and the Foxes." "Little Gustava" by Celia Thaxter.

"The Water-Babies," Chapters III and V. "The Wild Doves of St. Francis," by William E. A. Axon. "Dying in Harness," by John Boyle O'Reilly.

"Rajeb's Reward" and "The Lost Spear," from *Magic Casements*, by Kate Douglas Wiggin and Nora Archibald Smith. "The Emperor's Bird's Nest," by H. W. Longfellow. "The Wounded Curlew," by Celia Thaxter.

CHAPTER IX

THE ECONOMIC LIFE

ETHICAL writers emphasize the vital significance of the vocational life in the moral development of the individual and of society. A vocation tends to unify a man's life, and this unity is itself a moral gain. It also identifies him with the community in a manner that makes both for his own as well as for the community's welfare. Through it, in a systematic way, he makes his contribution to the world's work. He is not only saved from many of the sins of idleness, but he also develops many of the personal, social, and industrial virtues. He thus adds to his own enjoyment and enrichment of character as well as to the enjoyment and enrichment of the life of society. The more the teacher realizes this, the more she will exert herself to impress upon her pupils in the upper grades the importance of the vocational life, and to establish them in its virtues and guard them against its vices.

By the economic life we mean whatever concerns the earning of one's living. Many children of the seventh and eighth grades are already regarding this matter as of immediate interest. Even if they have

the desire to pursue their studies further, their circumstances are such as to make an extended course out of the question. They must go to work next year or the year after.

The fact is an unfortunate one from the point of view of education in general, but it offers a certain educational opportunity. It brings into the last two years of school some of the elements which enter into the preparation for a profession. It is well-known that young men who have been indifferent students in their college years become interested and industrious when they come to study the subjects which are evidently necessary for their success in life. They do not need to be compelled to work hard. If in a like manner the boys and girls who are presently to go out of the school into the shop or the mill perceive that what they are being taught in school bears directly upon what they are to do for a living, and may determine whether they shall succeed or not, the problem of getting their interest is solved.

This is easy when the work of the school is a direct training for the practical life, as is the case in manual instruction, and in such subjects as bookkeeping, penmanship, and arithmetic. But the wise teacher will show that the most important part of the preparation is that which affects character. The initial demand in the world of business is that which is supplied not by mere dexterity or knowledge of

methods, but by those personal qualities which make the work of hands and brains effective.

One of these qualities is *industry*. This is the virtue which is contradicted by the vice of indolence. It is the solid foundation of all achievement. Young people are sometimes misled by the dramatic examples of adventurers and men of genius who seem to have accomplished great things easily, by good luck, without trying. They remember that Aladdin was a lazy lad in whose hands was placed a magic lamp which made him master of the unseen powers. All that he had to do was to rub the lamp; that was the most serious exertion of energy required. And he became rich, and married the sultan's daughter. The honest truth, however, is that in actual life the story of the lazy lad is parallel with the story of Aladdin only to the end of the first chapter. Down he goes along the magic stairs in search of gold and gems, and the cover is clapped down upon him, and there he is in the dark for good: he never gets out. All things come to the industrious. Nothing comes to the indolent but shame and failure, and the loss of all the things which are to be attained by industry. Indolence is the counterfeit coin which is offered in purchase of the good things of life, and is refused at all counters. The hours of the day are like the blank leaves of a check book, being worth only what we make them worth. All young people desire to live lives of self-

respect and economic independence. They look forward to the owning of their own homes, and to the successful conduct of their own business. One of the most important lessons which they can learn in school is that the key to all this pleasant life is industry.

But in order to make the importance of industry plain, young people must have an *ambition* to be and to do that which requires industry for its accomplishment. Often the indolent pupil lacks aspiration. He comes out of an environment of plodding and careless life in which there are low standards of living. His parents and his neighbors are contented with food and lodging of a poor kind, and are satisfied to live from hand to mouth. The school must appeal to ambition. It must set forth the possibilities which are within the reach of industrious youth. It must show how both health and happiness await those who really desire them, while those who lack ambition get only so much as they actively desire.

It is indeed true that industrial conditions are difficult. There is a feeling in the minds of manual laborers that they are imprisoned in the midst of discouraging conditions out of which they cannot escape. All their industry, they think, will but contribute to the gains of their masters, leaving them as poor as ever. On the other hand, there are many examples of men of conspicuous success who began their career with nothing. They are prosperous because

they worked hard and intelligently, while the other boys who went to school with them are poor. They laid hold of every opportunity. One might have said that they had no chance. The future, it seemed, belonged to the sons of the rich, who had every advantage to start with. But it did not work out that way. They were determined to succeed. Their constant ambition opened a way for them over all obstacles. They made effective weapons out of the opportunities which others threw away.

"There spread a cloud of dust along the plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A prince's banner
Wavered, then staggered backward, hemmed by foes.
A craven hung along the battle's edge,
And thought, 'Had I a sword of keener steel —
That blue blade that the king's son bears, — but this
Blunt thing —!' he snapt and flung it from his hand,
And lowering crept away and left the field.
Then came the king's son, wounded, sore bestead,
And weaponless, and saw the broken sword,
Hilt-buried in the dry and trodden sand,
And ran and snatched it, and with battle-shout
Lifted afresh he hewed his enemy down,
And saved a great cause that heroic day."

These are noble lines for the memory of youth, worth being printed in great letters and hung on schoolroom walls, for the incitement of high ambition,

and for the assurance that success is won not by favor, nor by excellence of tools or weapons, so much as by constant determination, and the resolve to do difficult things in an heroic spirit.

Along with industry and ambition as good qualities of the economic life goes the virtue of *order*. There is a plodding and unintelligent industry which defeats all the dreams of ambition because it does not use the time aright. Order begins with promptness. The orderly worker is on hand punctually, at the moment. This is plainly one of the virtues for which the discipline of the school provides continual exercise. The wise teacher shows the pupils how promptness, and regularity, and system, and the details of order are necessary, not only that the life of the school may proceed well, but that the lives of the scholars may be affected by it. They are to be reminded that this virtue is as essential to all economic progress as a knowledge of tools is essential to a mechanic. Prosperity is impossible without it.

Thus the failure of a farm is proclaimed by the implements which lie neglected in the field. That spectacle of improvidence and neglect and disorder is not only an evidence that the farm does not pay, but an explanation of its poor returns. The trouble with the farm is that it is managed by a farmer who sees no harm in leaving his hoes and shovels, his plows and rakes under the wet sky. That shows

what sort of man he is. The failure is first in the character of the farmer; then, as a consequence, in the farm.

Order is required, then, in the schoolroom. Desks must be kept neat, bells must be obeyed with immediate response, hours must be observed to the minute, quiet must be maintained, the school must proceed with the carefulness of a business office, in order that boys and girls may be taught this very necessary virtue of order. Employers are looking for young people, who, together with industry and ambition, have a sense of order. To such the rewards of the economic life are given. They get the promotions. When places of responsibility are open, and young men are to be advanced to masterships, account is taken of their orderly habits. They who would be intrusted with the keeping of order, with the conduct of a system, must first be systematic and orderly themselves.

There are two allied virtues which take these qualities of industry and ambition and order out of the enthusiasm of new resolutions, and make them a settled part of the working day. One of them is *patience*, the other is *perseverance*. These make youth willing to wait. For the rewards of virtue are often slow in coming. One says hastily to himself, "I have lived according to the principles which ought to bring advancement, and I am not advanced. My

wages are no more than they were two years ago. I will give up the fruitless effort." In such cases it is sometimes well for the discouraged worker to ask himself: "Am I really worth more than I was two years ago? Am I contributing more to the success of the business than I was?" For the unchanged wage may mean that the worker is unchanged. But if the question may be answered in the worker's favor, and still his virtues seem to have no recognition nor reward, then the needed qualities are those of patience and of perseverance. All the virtues are tested by them.

Men must have virtues which can stand strains. They must be enduring. Sometimes the master is watching to see if the good qualities of the man are real; they may be only the products of a passing enthusiasm. The man may work well under pleasant conditions, but may have no staying qualities. The successful man is he who has met discouragement a thousand times. Often he failed when he hoped to succeed, and had no recognition, was not appreciated, seemed to make no progress. Under these circumstances most of his companions on the way to success became discouraged and gave up, and that was the end of them. He kept on.

But patience and perseverance imply discouragement and difficulty. These conditions are essential to their existence. Patience is a virtue only when we have good reason to be impatient, and persever-

ance means nothing unless it is hard for us to persevere. Thus all the difficulties of school life are as much a part of the economic life which follows as the rigors of practice are a part of the game. The purpose of practice is to accustom players to hard usage in order that they may take it cheerfully and without surprise when they get it from the other team. Soft practice makes soft players, as soft studies make soft people, unable to meet the difficulties of life. The lesson is hard because life is hard, and the school is meant to train youth to encounter hardship.

The virtues of *economy* and *prudence*, important as they are in the work of the world, are somewhat remote from the work of the school. Life stretches out so immeasurably before the feet of youth that it is hard for the young to realize that they must take care of their hours. Why be careful, when there are so many hours? And the saving of money is remote from most pupils, since few of them are earning it. The value of money is hardly more than an academic proposition until one discovers by experience how hard it is to get and keep. That extravagance is a vice must be taught as a dogma, the lesson being confirmed later by reason and experience.

The teacher may show that time and money are the materials of our continual bargains. We are forever spending them, and getting what we pay for. The instinct to make a good bargain, the reluctance

to be cheated, is universal, and makes a basis of appeal. Evidently, the permanent is better than the temporary, gold is better than brass; to buy something to keep is better than to buy something to throw away. And if we buy this, we cannot buy that. Thus wastefulness may be impressed upon the mind as a form of folly. The youth who throws away time which might be used for his advancement in life might as well pitch his dimes over the bridge. Wasted money, for foolish purchases, is a reason for derision, like the folly of one who because of ignorance or of carelessness is continually cheated. Improvidence is a thing to be ashamed of as a mark of lack of knowledge of life. In the curious color scheme of popular morals the youth who is undertaking, as the phrase is, to paint the world red is succeeding only in painting himself green.

The list of the more outstanding economic virtues closes with the personal qualities of honesty and courage. They are closely allied. For honesty, in any large definition of the word, means not only the keeping of one's hands from picking and stealing, but a certain allegiance to one's convictions. He is honest who is true, sincere, and genuine, and who does what he believes to be right, and declines to do what he believes to be wrong. And this calls for courage. It implies self-reliance. It demands a measure of initiative and independ-

ence. He who has honesty and courage possesses the qualities of leadership. At the least, he will not be found ignobly following a crowd to do evil. He can be depended upon. He orders his conduct, not by the prohibitions of the law, but by the guidance of his own conscience, and will do well whether he is commanded or not, and whether he is observed or not.

These five personal qualities should be developed in the school, not by regulation, nor by direct instruction, but by the attraction of noble examples. A series of ethical school readers that holds up to the admiration and emulation of youth honest and courageous heroes will be of great service here. The stories of their lives help to make a public opinion which praises moral bravery. It assists a condition out of which boys and girls go into the world with certain fine ideals, rejoicing in the strength of the body, but rejoicing even more in that strength of the will and of the soul which keeps men true to the distinction between right and wrong, and makes them instinctive champions of right.

The following graded scheme (pp. 150–151) will be found helpful as a basis for training children in the virtues of the economic life.

Virtues		Grade
1. Industry	*a.* Its necessity *b.* Its value *c.* Its rewards	VI VII VIII
2. Ambition	*a.* Its necessity *b.* Its value *c.* Its rewards	VI VII VIII
3. Order	*a.* System *b.* Promptness *c.* Regularity	VI VII VIII
4. Patience	*a.* In discouragement *b.* With slow progress *c.* In difficulties *d.* In failure	VI VII VIII
5. Perseverance	*a.* In discouragement *b.* With slow progress *c.* In difficulties *d.* In failure	VI VII VIII
6. Economy	*a.* Wise methods of work *b.* Wise expenditures *c.* Take care of resources *d.* Save earnings	VI VII VIII
7. Prudence	*a.* Forethought *b.* Careful supervision *c.* Keeping abreast of the times *d.* Choice of vocation	VI VII VIII
8. Honesty — fidelity		VI VII VIII
9. Courage and self-reliance	*a.* Initiative *b.* To take reasonable risks	VI VII VIII

Vices		Grade
1. Indolence		VI VII VIII
2. Lack of ambition		VI VII VIII
3. Lack of order	*a.* Lack of system *b.* Tardiness *c.* Procrastination	VI VII VIII
4. Impatience	*a.* In discouragement *b.* With own progress *c.* In difficulties *d.* In failure	VI VII VIII
5. Instability	*a.* In discouragement *b.* With own progress *c.* In difficulties *d.* In failure	VI VII VIII
6. Wastefulness	*a.* Unwise methods of work *b.* Extravagance *c.* Neglect of resource *d.* Useless spending of earnings	VI VII VIII
7. Imprudence	*a.* Lack of forethought *b.* Careless supervision *c.* To lag behind the time	VI VII VIII
8. Dishonesty		VI VII VIII
9. Lack of courage and self-reliance	*a.* Lack of initiative *b.* Fear to venture	VI VII VIII

The following list of stories may be used in connection with the virtues of the vocational life: —

"The Goblin and the Huckster," "A Song," "Adversity," "Of Sir Beaumains and his Quest," "The Story of Ali Cogia," "The Light of Stars," "Lochinvar," "Palissy the Potter," "Three Questions," "The Boyhood of Abraham Lincoln," and "How Marbot Crossed the Danube," from *The Golden Word Book*.

"Polonius to Laertes," "A Brave Rescue and a Rough Ride," "A Master of Fate," "Thomas Alva Edison," "Quiet Work," "Habit," "The Chambered Nautilus," "Days," "Order in the House," "Ulysses," "A Glance Backward," "Salutation of the Dawn," "Joyfulness," "Sonnet on his Blindness," "The Singers," "Ode to Duty," "The Mystery of Life," "The Choir Invisible," "The War Horse and the Seven Kings," "George Washington," and "The Carronade," from *The Golden Deed Book*.

"An Oriole's Nest" and "The Builders," from *Ways of Wood Folk*, by William J. Long. "Robert Owen," "Chauncey Jerome," "Michael Reynolds," "Peter Faneuil and the Great Hall he Built," and "George Flower," from *Captains of Industry*, by James Parton. "Mary Lyon," from *An American Book of Golden Deeds*. "The One-eyed Servant," from *Stories Told to a Child*. "Life" and "Opportunity," by Edward Roland Sill. "The Rescue Party," from *A Book of Golden Deeds*. Story of George Stephenson. Story of Sir Humphrey Davy. "Sir Humphrey Gilbert," from *Short Studies on Great Subjects*, by J. A. Froude. "The Story of Whang," from *The Citizen of the World*, by Oliver Goldsmith. "History of Cogia Hassam Alhabbal," in *Stories from the Arabian Nights*, published by Houghton, Mifflin and Company.

CHAPTER X

THE POLITICAL LIFE

Long ago Aristotle defined man as a political animal. By this, the great Greek philosopher meant that man is by nature a political being — that he has natural or constitutional capacities that fit him not only for society, but for society as organized under government. This is undoubtedly true, for both the history of the race, as well as a psychological analysis of man, bear testimony to the fact. Almost as far back as we can trace human history we find man existing not only in groups but under some form of political organization which, in its higher forms, we call the State or Commonwealth.

The state is an ethical institution. It exists for the welfare of the people. This is its supreme end. However inferior may be the conception of "welfare" which the people may form, still it is an ideal that they impose upon themselves, and the realization of which, in a measure at least, they apprehend as a moral obligation. By its aims, its laws, — prohibitory and mandatory, — its aspirations and its inspirations, the state proves to be a tremendous moralizing force, and

anything that can be done to promote its highest interests should be done.

The public schools are in a large measure training schools for citizenship. Supported as they are by the people, this should be their primary aim, and they ought to be training schools for *good* citizenship. Here that knowledge and sentiment which makes for such ends should be fostered. It is here that the individual should be instructed and established in those virtues which make for the public weal — in that "righteousness which exalteth a nation." A school that fails to realize its duty in this respect fails in one of its most fundamental moral obligations. What, then, are these virtues, and how can we effectively introduce the pupil to them?

The foundation virtue of the political life is one which has a like place both in the school and in the home. All discipline, whether domestic, academic, or political, begins with it. The lack of it imperils or destroys all organization. This is the virtue of *obedience.*

The first ground of obedience is authority. In early childhood, and in such classes of society as have hardly developed beyond the unreasoning stage, this is the only basis of obedience. The mind and the will must be directed by a superior wisdom and strength. The command must be heeded because it is a command, whether it is agreeable or not, and whether it is understood or not. Prompt

and unquestioning obedience is necessary at this period for its own sake, in order to develop habit, as various exercises are necessary as an initiation into art, or music, or letters, in order to develop dexterity. The encouragement of this virtue is in the approval of those in authority when it appears, and their disapproval when it is lacking. It is assisted by examples, such as appear in a series of ethical readers, of boys and girls who obeyed splendidly under difficult conditions. All the singing, marching, and drilling of the schoolroom, and whatever else goes to the sound of a bell, are in the direction of obedience.

As years increase, and it becomes possible to make more appeal to reason or imagination, the almost instinctive interest which children have in soldiers and sailors may be made to contribute to this virtue. These men obey instantly, and all their strength proceeds from that fact. Thus the teacher passes from authority as a ground of obedience to lay a second foundation in the fact of efficiency. It is plain that a good regiment obeys, and it may be made plain that a school, in order to be a good school, must obey. All the energies of the captain must be set free for use in leading the regiment into action. He must not be delayed and distracted by having to urge laggards into line. And all the energies of the teacher must be set free for teaching. On goes this regiment

into the battle of life; every inattentive or disobedient soldier weakens it. The universal interest of children in athletic games affords another opportunity for connecting obedience with efficiency. For the phrase "team play" is equivalent to obedience in action. Instant response must be made to the word of the leader.

As children grow still older they may be made to understand that school laws are the expression of careful wisdom. This understanding is impeded in some cases by a conviction based on experience that home laws often represent impulse or impatience or a failure to appreciate the conditions of child life. But even here the reasonableness of the academic regulation may be made clear. Much may be done by explanation of the reasons for the regulations made sometimes to the whole school, and sometimes to a chosen group of natural leaders. The wise teacher will invite discussion, and be ready to listen attentively to all counter-arguments. In this way the energies of the scholars themselves may be enlisted on the side of the constituted authorities.

The importance of the whole matter is evidenced by the continual complaints of the ineffectiveness of the public school in teaching respect for law. Often a part of the failure arises from the presentation of school law on the basis of authority alone to boys and girls who ought to be appealed to on the

basis of efficiency and reason. The law is a coercive fact by which youth is kept in bondage. The children are conscious only of the restraint of it. They consequently hate it, and on every convenient occasion react from it. They are at war with the teacher in the school, and they continue to be at war with the policeman when they get out of school. Much may be learned from the methods of such organizations as the George Junior Republic, and from the conduct of successful boys' camps.

The essence of sound political life is in regard for law as a common possession. It is our law, made for us by men whom we have chosen for that purpose, and enforced by men in uniform whose salaries are paid by us in the form of taxes. It is a regulation agreed upon by us all as the best method for securing order and efficiency in the living of our life. It may, indeed, be questioned how far it is possible to introduce into secondary schools, and especially into elementary schools, the self-government which works so admirably in some colleges. But some measure of it may probably be used to a much greater extent than has as yet been attempted. The simplest form is a choice by the teachers, or still better by the pupils, of certain representatives, with whom the makers and administrators of school law may profitably confer. The result ought to be a company of youth who shall go out of the school accustomed to regard law as a rule

to be not only obeyed but enforced. The pupils themselves are enlisted on the side of law.

Political duty is changed to enthusiasm by the fostering of *love of country*. Children may very early be taught to be proud of the land, the nation, the city, the locality in which they live. Thus geography becomes instruction in patriotism. The children learn in how great and wonderful and beautiful a place they have their residence. They become aware of the large fact of nationality, and are made acquainted with the resources, the growth, the possibilities of the country. They are taught in their study of history what has been done for them by the pioneers, adventurers, settlers, statesmen, and heroes. They perceive that they are entering into a precious heritage. They are prepared to take their places in this march of progress. They come to understand how the government, national and local, is administered, and what is actually being done under the leadership of legislators in the national and state councils, and in city halls and town meetings, for the general good. When they learn this, they will be wiser than many of their parents.

In the course of such teaching instruction will be given in the history and nature of our political institutions. Such teaching is made especially necessary by the presence in our public schools of great numbers of children whose parents were born under

very different political conditions. The children derive from their parents the attitude and opinions which these conditions cause. Often the elders have left their homes because of political corruption, injustice, and oppression, and though they may have sought these shores as a place of refuge and a haven of happiness, they cannot quite divest themselves of their inherited prejudices. If in the land of their birth political authority meant tyranny and oppression, and the courts of law meant only extortion from the poor, some measure of that feeling will continue, even under changed conditions. It must be met in the school by teachers who understand that it exists. The teacher is dealing directly, indeed, with children, but indirectly with full-grown citizens whose prejudices may at any moment give rise to serious violence. The instruction which enlightens children to the nature and meaning of our free institutions, and shows them how they intend the best welfare of all citizens, is one of the most important pieces of work which anybody can do in this country. Under such teaching the American flag takes on a new significance.

The fact that our institutions depend upon ourselves brings the public school into vital relations with the political situation. Indeed, it is primarily for this purpose that the school exists and is maintained by taxes levied on the citizens. These taxes are collected from all taxpayers, whether they have children or not,

because the output of the schools is of universal interest. All social order depends upon it. Rightly understood, nothing in the course of study in the public school is so important as that which has hardly any recognized place in it, the systematic teaching of morals. For that which concerns us all, and makes the maintenance of schools worth while, is not merely the imparting of a knowledge of letters or figures, but the impressing of such moral ideas as shall make good citizens. The best product of a school is character.

Thus *the love of justice*, *the love of honesty*, *the love of liberty*, *the love of peace*, are to be nourished in the lives of children. A series of ethical readers is one attempt to assist the school in fulfilling its supremely important function, but this needs to be supplemented and enforced in the whole management of the school. A most important factor is the treatment of the daily problems in such a manner as to uphold the value of these virtues and to illustrate them in the conduct of the school affairs. The just teacher, who makes decisions not in haste, nor in temper, but after consultation and consideration, with no purpose but to be fair, is teaching morality most effectively. And the distinction between liberty and license, the wholesome advantages of peace, and the essential quality of honest dealing, may be taught from texts daily supplied in the experiences of the school. The hero-

ism of peace, in the lives of firemen and policemen, in the face of accident, are illustrated in the daily papers. *Courage* is to be praised as a moral rather than a physical bravery, the test of which is afforded by the temptations of the school yard and of the street. As for *respect for rulers*, it begins with respect for teachers, a respect earned by fairness, earnestness, competence, and sympathy.

The pupils are to be taught that the highest virtues are social and aggressive. To live one's individual life is excellent so far as it goes, but to make one's life count in the furtherance of all that is good, to be not only right but a champion of right, to be not only a good citizen but a defender and maintainer of good citizenship, this is the goal of all the instruction which bears ultimately on the political life. This is the meaning of the virtues of *political interest* and *political honor*. All the emotions of love of country are to be focused upon the endeavor to contribute to the welfare of the country, and to fight against all agencies and influences which degrade its life. The immediate aim may be the development of loyalty to the school, the endeavor to enlist all children in the making of the cleanest, the most orderly, the most attractive, the most efficient school in the community. The natural zeal which is manifested in the rivalries of intercollegiate sports, and in the games between rival teams at baseball, may be ultilized in the finer

competitions for the attainment of higher standards of life. Then it will be easy for the boys and girls, grown into men and women, to conduct themselves with like enthusiasm in the great work of making the cleanest, the most orderly, the most attractive, the most efficient city. Out of such a spirit we may expect the emergence of better politics.

Here instruction should be graded also, dealing with such political virtues and vices as may be most profitably dealt with in the respective grades. The following graded scheme (p. 163) is commended to the teacher.

The following stories bring out the virtues of the political life: —

"Prince Hal Goes to Prison," "My Own Land Forever," and "Three Hundred Heroes," from *The Golden Ladder Book.*

"Arnold Winkelried," "The Traitor Girl," and "Sir Thomas More," from *The Golden Path Book.*

"Paul Revere's Ride," "Gathering Song of Donald Dhu," "Joan of Arc," "The Overland Mail," "The Shahs and the Demons," "How Sleep the Brave," "The Flag Goes By," "The Centennial Celebration of Concord Fight," "The Sword of Damocles," "My Native Land," and "An Old Swiss Story," from *The Golden Door Book.*

"Griselda," "Hannibal," "The King and the Sea," "The Blue and the Gray," "The King of the Monkeys," "Song of Marion's Men," "Zenobia of Palmyra," "Old Ironsides," "The Pilgrim Fathers," "Lexington," "The Keys of Calais," "Soldier, Rest!" "Ægeus and his

Virtues	Grade
1. Obedience to law	V VI VII VIII
2. Patriotism	
a. Love of land	I II III IV V VI
b. Love of government	
c. Love of our institutions	
d. Love of the flag	
3. Love of justice	V VI
4. Political honesty	VII VIII
5. Loyalty	IV V VI
6. Love of liberty	VI VII
7. Courage	VI VII VIII
8. Respect for rulers	V VI
9. Love of peace	VI VII VIII
10. Political interest and zeal	VII VIII
11. Political honor	VII VIII

Vices	Grade
1. Disobedience to law	V VI VII VIII
2. Lack of patriotism	
a. In regard to land	I II III IV V VI
b. In regard to government	
c. In regard to our institutions	
d. In regard to the flag	
3. Injustice — tyranny	V VI
4. Political dishonesty	VII VIII
a. Graft	IV V VI
b. Cheating the state taxes, etc.	VI VII VIII
5. Disloyalty — treason	VI VII
6. Subserviency	V VI
7. Cowardice	VI VII VIII
8. Disrespect for rulers	VII VIII
9. Love of strife	VII VIII
10. Political indifference — shirking political duties	
11. Political dishonor	

Queen," "Sonnet on Chillon," "The Gray Champion," "The Man Who Could Not Be Bought," "The Minstrel Boy," "Of the Queen's Maying, and how Sir Lancelot Rode in a Cart," "Of Old Sat Freedom," "Gettysburg Address," "Abraham Lincoln," "The Death of Nelson," "The Arsenal at Springfield," and "Concord Hymn," from *The Golden Key Book.*

"The Law of Authority and Obedience," "Horatius at the Bridge," "Liberty or Death," "The Ballad of the Clampherdown," "Roland," "Hail to the Chief," "The Morning of the Battle of Agincourt," "The Battle of Agincourt," "Antony's Speech over Cæsar's Body," "Marco Bozzaris," "Fight between the *Bonhomme Richard* and *Serapis*," "Ring out Wild Bells," and "The Story of a Roman General," from *The Golden Word Book.*

"Voluntaries," "The Man without a Country," "The Charge of the Light Brigade," "The Strenuous Life," "Joan of Arc," "Oration of Mark Antony," "Washington's Farewell Address," "The Ship of State," "The Bivouac of the Dead," "Scots Wha Hae," "The Four Wreaths," "Say What Is Honor," "The Carronade," and "On Laying the Cornerstone of the Bunker Hill Monument," from *The Golden Deed Book.*

"The Star-spangled Banner," by Francis Scott Key. "National Hymn," by Samuel F. Smith. Whittier's "Barbara Frietchie." "Off for the War" and "The First Fourth of July," from *Boys and Girls of Seventy-seven*, by Mary P. Wells Smith. "He Gave His Life for His Country" and "I Did not Do the Job for Money," from *Brave Deeds, Young Folks Library.* "Helena of Britain" and "Edith of Scotland," from *Historic Girls*, by E. S. Brooks.

"Abraham Davenport" by J. G. Whittier. "The Perfect Tribute," by Mary Raymond Shipman Andrews. "Warren's Address," by John Pierpont, in *Poems Every Child Should Know*. "What Makes a Nation?" by W. D. Nesbit. "The Princess Wins," from *Deeds of Daring Done by Girls*, by N. Hudson Moore. "The Passing of Arthur," from Tennyson's *Idylls of the King*. "The Rise of Robert the Bruce" and "The Exploits of Douglas and Randolph," from Scott's *Tales of a Grandfather*. "Nisus and Scylla," from Bulfinch's *Age of Chivalry*.

"The Cavalier," by Walter Scott. "God Save the Flag," by Oliver Wendell Holmes. Tennyson's "Charge of the Heavy Brigade." "Dear Land of All My Love," by Sidney Lanier. "The Bixby Letter," by Abraham Lincoln, "To the American Troops before the Battle of Long Island," by George Washington, "The Fourth of July" and "On Sudden Political Conversions," by Daniel Webster, and "The Revolutionary Alarm," by George Bancroft, in *Prose Every Child Should Know*. "Israel Putnam," from *Boys' Heroes*, by Edward Everett Hale. "Henrietta the Siege Baby," from *The Book of Princes and Princesses*, by Mrs. Lang. "Eulogy on James A. Garfield," by James G. Blaine. "Our Colors," from *More Five Minute Stories*. "Edward Randolph's Portrait," by Nathaniel Hawthorne. "Langton" and "Becket," from *Saints and Heroes*, by George Hodges. "The Reveille," by Bret Harte. "Nathan Hale," from *The Book of Patriotism, Young Folks Library*. "A Hero of Valley Forge," from *An American Book of Golden Deeds*. "Tubal Cain," by Charles Mackay.

"The Hare," from *Collection of Eastern Stories and Legends*. "The Commonwealth of Bees," from Shake-

speare's *Henry V.* "A Comparison of Two Events," by W. M. Thackeray, and "The Siege of Leyden," by J. L. Motley, in *Patriotism in Prose and Verse*, edited by Jane Gordon. "The Might of the Cowheaded Club," from *Stories of Persian Heroes*, by E. M. Wilmot-Buxton. "Life without Freedom," by Thomas Moore. "The Declaration of Independence." "The Battle of Blenheim," by Robert Southey. "The Troubadour's Last Song," from *God's Troubadour*, by Sophie Jewett. "For Wallace or King Edward," from *Historic Scenes in Fiction, Young Folks Library.* "Character of Washington," from *Leaders of Men, Young Folks Library.*

CHAPTER XI

THE ÆSTHETIC LIFE

The child by nature is an æsthetic being. Constitutionally, he functions æsthetically just as really as he does socially, although not to the same extent. Very early in his history he manifests delight in beauty. The nature of these reactions will be explained as we proceed with the chapter. Because of them, education calls for the development of this aspect of the child's nature, and ethical culture demands its moralization. Morality is especially concerned with æsthetic development, since there is an intimate relation existing between the beautiful and the good. So intimately related are they that thinkers like Plato, Shaftesbury, and Schiller really identify them. Whether this be justifiable or not, it is undoubtedly true that the æsthetic factor is an exceedingly important factor in our moral life, and it should receive proper recognition at the hands of our school authorities — both for its own sake and for the sake of morals.

It is part of the office of the teacher of morals to try to establish the child in the virtues of the æsthetic

life. In doing this, however, she sometimes encounters difficulties which are not easily overcome. Public sentiment is often hostile to efforts on the part of the schools to give the æsthetic nature proper recognition in child culture. It is a utilitarian age, when "bread and butter studies" are demanded — studies that bear directly on the child's future vocational life. The cry of "fads and fancies" is raised in opposition to æsthetic development, and school principals and superintendents often find it discouraging work to attempt to introduce a little more idealism into the curriculum. The fine arts are regarded as luxuries, and training in appreciation of them is supposed to be unnecessary. Music and poetry receive some recognition, but the remainder of the arts are, to a large extent, passed by with indifference, if not, indeed, with contempt.

Now, of course, in carrying out our educational ideals, we must reckon with the conditions under which we labor. It is wise for us to remember, in trying to realize ideals, that we are not in an ideal environment. We must labor with constant regard for the real — the actual. Public sentiment must be considered. But it is possible often, by tactful procedure, to change public sentiment, — especially when it is in the wrong, — and the teachers and superintendents should use their influence to this end. Such sentiment is often based upon a failure to appreciate how large

and valuable a part the æsthetic nature plays in our complex life, and it would be well for our educators, who are interested in the promotion of æsthetic culture in our schools, to enlighten the public on this point. If it be not specially susceptible to an appeal in behalf of the æsthetic nature on the higher grounds of its relations to the social, moral, and religious life, it might be influenced by pointing out the importance of the æsthetic in its relation to the economic life, for undoubtedly, estimated from a purely utilitarian point of view, the æsthetic nature demands consideration. In a section of a chapter of his "Practical Sociology," relating to "Art and Social Well-being," such a practical thinker as Carroll D. Wright says: —

"People engaged in artistic manufactures are employed in occupations of a higher grade; their wages are increased; their standard of living is raised proportionately, and their social well-being is enhanced.

"If industry to-day had nothing more to do than the furnishing of the simple necessaries of human life, it would have little field for expansion, and would offer meager opportunities for employment. Life would be a burden, so dull and monotonous would it be. Trade, as we understand it, would cease, and commerce become a thing practically unknown. But industry flourishes because it is not limited to the production of things that are needed for food, raiment, and shelter. It is because art has come in to increase the wants of the race that

trade and commerce flourish. Art carries industry beyond our actual wants, and calls upon it to supply those things which make for social progress. The future expansion of industry and of commerce, the future elevation in the character of the employment of all classes, the increase of their earning capacity, the opportunity of increasing the standard of their environment, — all these depend upon the cultivation of the industrial arts." [1]

And, in the section following, which relates to "Art as a Source of Wealth," the same writer says: —

"Looking beyond this, industrial art is a source of wealth. Fine art itself is a wealth producer. The payment of ten or fifty thousand dollars for a painting enriches the community in which the artist lives. There has been something added in the way of treasure to a country's assets by the productions of its artistic genius. The very presence of great pictures is a local benefit. Take the Sistine Madonna from Dresden, rob Paris of the Louvre, despoil London of its National Gallery or Antwerp of its Rubens collection, take the Art Museum out of Boston, destroy the galleries which are growing up so richly in our western cities, and we have depreciated the commercial value of all these places far beyond the selling price of the pictures.

"Industrial art and a thorough appreciation of the fine arts enable the community that cultivates them to compete successfully with the community that neglects them. All these things — the expansion of industry, the

[1] "Outline of Practical Sociology," New York, 1902, pp. 338–339.

commercial importance of art, the knowledge of its real value — certainly contribute, and largely, too, to the well-being of the individual. The rich, by their generous contributions in establishing art galleries, are doing something more than building monuments to themselves; they are offering to the poor man the means of improving the leisure earned by his hard labor, and giving him an opportunity to find cultured occupation." [1]

Before dealing with the method of developing the æsthetic nature in the classroom, it might be well to call the attention of our school authorities to some obvious facts with reference to the potent influence of the child's school environment as bearing on his æsthetic culture. There can be no reasonable doubt concerning the refining and moralizing effect of beauty on the children of the upper grades, as manifest in school architecture and school landscape gardening. At least as early as the tenth year they are susceptible to such influences. In many instances, however, school buildings and school grounds are conspicuous examples of the ugly, and the effect of ugliness is demoralizing. Conditions are improving in this respect, but they are far from what they should be. All school buildings should be models of architecture. They should be designed not by "political architects," but by architects of genuine ability. Expense cannot be put forward here as a legitimate

[1] "Outline of Practical Sociology," New York, 1902, p. 339.

excuse for failure in this respect. It really costs no more to design a beautiful school building than to design an ugly one. Simplicity is a fundamental mark of beauty, and simplicity makes for economy. The school building should be one of the notable buildings in every community, and it ought to be a beautiful structure.

The same may be said of school grounds. As a rule, the grounds about our jails, penitentiaries, and insane asylums are far more beautiful and attractive than our school grounds, as if criminals and lunatics deserved more consideration at our hands than school children and school teachers, who so often are compelled to live a good share of their time surrounded by plain dirt or ash courts, with comparatively little shrubbery to relieve the trying monotony of ugliness. The lunatic can hardly appreciate the beauty of his surroundings, and the criminal, even if he could, has very little opportunity to do so, and the dear public doesn't feel inclined to go to either place to drink in the "charm" of the surroundings, or even to loiter long about the grounds for æsthetic edification! If an expenditure for such surroundings in our public institutions is to be made, why not make it in the interests of the rational and law abiding? It makes for a higher culture and for a better citizenship.

The interior of the school building ought to receive

proper æsthetic consideration also. The interior decorations, be they ever so simple, should be in good taste. Much of this lies in the teacher's power, and should not escape her serious effort. Pictures and flowers can be utilized to advantage. If the teacher does not feel herself a competent judge of pictures, it is often possible for her to avail herself of the judgment of persons in the community who are capable of performing this office. By all means let the school room minister to the æsthetic nature of the child. It costs little, and it is worth much.

If we pass now to the consideration of the subject from the standpoint of the curriculum, it would be well, in the moral education of children, to encourage, as much as is consistent with the child's other interests, the development of his æsthetic nature, by means of instruction in at least some of the fine arts. Music, poetry, the dance, color work, and drawing may be introduced into the curriculum in the early grades. Investigations along this line have been made, and they indicate that the child is prepared at this time of life to undertake such work. With reference to music and poetry, it may be said that the feeling for rhythm is instinctive, and this furnishes a natural basis for our educational effort to develop in children a knowledge and love of these arts.

Teachers, however, find more or less difficulty in trying to interest pupils in poetry. Most children

love to sing, but children, even of the third, fourth, and fifth grades, often express a dislike for poetry. May this not be due in a large measure to the fact that we overlook the necessity of *simple* rhythm in the verse to which we introduce them, in order to acquaint them with the content of the poem? More simple lyrical poetry in our schoolbooks might produce different results. Poetry of action interests the child more than mere descriptive poetry, and if the action of the poem be presented objectively, it often interests the child intensely.

The dance, also, is regarded by writers on æsthetics as a fine art. It, too, has its roots in the feeling for rhythm that is native to the child. This instinctive feeling manifests itself in this form very early, so that children are often taught to dance when four years old. Dancing makes for beauty and grace of body, and for beauty and grace of manner. These things have social and moral value as well. That is an interesting as well as true observation of the sage Locke on the value of dancing to the child from this point of view: —

". . . And since nothing appears to me to give Children so much becoming Confidence and Behaviour, and so to raise them to the Conversation of those above their Age, as *Dancing*, I think they should be taught to dance as soon as they are capable of learning it. For tho' this consist only in outward Gracefulness of Motion, yet, I

know not how, it gives Children manly Thoughts and Carriage, more than any thing." [1]

Much of the religious prejudice against dancing which prevailed in former times has passed away. And the objections which are sometimes urged against it from the standpoint of sex considerations, if valid at all, do not apply to children — except possibly to those of the three upper grades of our elementary schools. So, because of its hygienic, social, æsthetic, as well as its moral value, the teacher of morals should encourage dancing. It contributes to the well-being of the individual from many points of view, and thus it becomes necessary for us to look at it from the standpoint of moral obligation when dealing with the education of the child.

Another æsthetic discipline or study that should be introduced into the curriculum is color work. Here again investigations in child psychology reveal the fact that the child of the early school grades is prepared in capacity to undertake such work. Before the kindergarten period the child has learned to appreciate color contrasts and color values, so that when he arrives at the age of the children of the grades, he is ready to undertake color work as it is taught in the schools. Such work awakens æsthetic delight, and prepares the way for a larger and finer apprecia-

[1] Locke, "Some Thoughts Concerning Education," Cambridge, 1889, pp. 42–43.

tion of the beauty of nature and art. This appreciation ministers to his moral nature as well.

Drawing also should be taught, not merely for utilitarian reasons, as Locke urged, but for æsthetic and moral reasons as well. The child's appreciation of form develops very early, even though, at first, it is doubtless influenced by association. It is mixed with other feelings. By the time he reaches the first grade of school life he has developed some appreciation of outline, symmetry, and proportion. Other than purely æsthetic factors may have assisted in this development, but by the time he becomes a candidate for the grades, he is ready to undertake drawing as a means of æsthetic culture.

The same thing may be said with reference to modeling. In both of these exercises it is easy to secure æsthetic reactions. And this is said with a full appreciation of the difference between the direct æsthetic reactions to real objects and the æsthetic appreciation that involves an understanding of representation, or the imaging of objects. This kind of æsthetic appreciation is later in its development, depending, as it does, on a further development of the child's intelligence. But even such an appreciation of representation as art involves, as compared with an immediate presentation of real objects, is understood by the child very early in life. As Sully says, with reference to pictorial representation: "Children show very

early that picture semblances are understood in the sense that they call forth reactions similar to those called forth by realities." [1] Tracy and Stimpfl place the dawn of the idea of representation in the child as early as the third or fourth year.[2] So teachers of the early grades need have no misgivings as to whether the child is mature enough to undertake such work as a means of æsthetic culture. It must be kept in mind, however, that the child's power, as a rule, up to the tenth year, is limited to the expression of space in two dimensions. The expression of the third dimension is a later development.[3] It ought not to be overlooked that culture along these lines in early years prepares for a refined appreciation of art later; and this appreciation cannot fail to prove, not merely a source of æsthetic delight, but also a means of moral development, because of the intimate relation between the beautiful and the good.

All this training in music, poetry, color work, drawing, modeling, and dancing has a tendency to cultivate in the child a love of the beautiful, which makes for his moral unfolding. In the upper grades, this might be supplemented by the introduction of an

[1] Sully, "Studies of Childhood," p. 309.

[2] Tracy and Stimpfl, "The Psychology of Childhood," Boston, 1909, p. 167.

[3] Cf. Tracy and Stimpfl, *op. cit.*, p. 174.

art reader that will introduce the child, in an interesting, concrete, and pictorial manner, to the great paintings, architectural structures, statues, etc., of the world. Indeed, pictures of some of these should adorn the walls of the schoolroom and halls. Stories of the lives of the artists also serve to develop an interest in their work. Such biographical sketches might be introduced among the biographical material which a series of ethical readers naturally includes, for many of these artists were heroes in the sacrifices which they made in loyal devotion to their art.

There are other methods by which the teacher can supplement the more immediate work done in the class for the development of the child's love for the beautiful in art. Every school should be supplied with a stereopticon and slides that could be used for the purpose of appealing to and educating the æsthetic nature of the child. The child, as well as the grown-up, delights in looking at pictures. The present interest in moving pictures demonstrates this, and much can be done for the higher unfolding of the child if an intelligent advantage be taken of this pictorial "instinct." Gradually the child can be taught to appreciate classic beauty in art under the skillful direction of the teacher. The paraphernalia for such purposes are now so available at a comparatively small expense that there does not seem to be any reasonable excuse for a school not to

have it as part of its general equipment. It can hardly be questioned that the lantern slides and canvas, and probably the moving-picture apparatus, are to figure conspicuously in the education of the near future, and they ought to be used for purposes of æsthetic and moral culture. Of course, this applies more particularly to teaching in the middle and upper elementary grades, as it is questionable whether children of the lower grades possess the power to appreciate the effects of a picture, structure, or landscape as a *total* or *whole*, as will be remarked on later.

Occasional excursions to art galleries, wherever this is possible, constitute another method which may be used to advantage by the teacher in cultivating the child's love of the beautiful in art. In most of our larger cities such galleries may be found, and here the teacher will miss a good opportunity for developing the æsthetic nature if she fails to bring the children to view the collections of paintings and statuary which such galleries contain. Again, many cities have beautiful public buildings, churches, and private residences, and it is well to call attention to their beauty, not merely as a matter of civic pride, but as a matter of æsthetic culture. Children of our cities are in the presence of such buildings almost daily, and in a subtle but sure manner do they minister to the æsthetic nature of many who are susceptible to the æsthetic influences of environment. The

more the teacher herself is a person of refined and developed taste in this respect, the more will she appreciate the value of the ministry of such structures to the æsthetic life, and the more will she feel it a matter of ethical obligation to make use of them as an educational force in the mental and moral life of the child.

But beauty is not confined to the arts. Nature is clothed with beauty as with a garment, and, so far as possible, we should introduce the child to this beauty with the educational aim of developing in him a love of the beautiful. The child's first æsthetic reactions to the beauty of nature occur at an early period in his history. At first, of course, it is confined to single objects, and gradually extends to a number of objects, which are regarded as constituting a whole. The child's æsthetic delight in flowers is manifest as early, at least, as the fourth year. Usually it is the beauty or grace of the movement of individual things that he first appreciates. This tendency to deal with single objects as moving objects, which manifests itself in his early appreciation of beauty, largely accounts for his failure to appreciate the beauty of the landscape. He cannot grasp the unity in the variety. He does not see the many as one. This power develops later. This, indeed, is true, also with reference to his æsthetic appreciation of paintings and beautiful buildings. Hence, we must reckon

with this inability of early years, and await a maturer development.

The city school suffers a disadvantage compared with the country school in this respect; and yet, in many cities, beautiful parks are maintained, which afford the teacher an excellent opportunity to cultivate in the pupil a love of beauty in nature. Among young children interest is dominantly focused on individual objects of beauty, or small patches of landscapes, rather than on the larger aspects of nature. Hence, in dealing with the child's æsthetic nature, the teacher will act accordingly. But, later, interest in the larger aspects of nature — the field, the river, the forest, the sea, the mountains, the landscape, the starry heavens — arrests his attention, and calls forth æsthetic delight. He learns to love them for the pleasure which they afford, and there is as much truth as poetry in Wordsworth's claim that nature is a moral teacher. Because of the subtle relation that exists between the beautiful and the good, nature, through her beauty, ministers to the child's moral being. So that the wise teacher of elementary morals will take advantage of this fact in her efforts to moralize the life of the child. To this end, she will find it advisable to make frequent excursions into nature with the children. Visits to such abodes of beauty as the fields and meadows, the seashore and mountains, when such visits are practicable, or into the gardens and parks of

our cities, will appeal to the child, and the subtle and often potent influences of such contact with nature will have a refining and moralizing effect. Such excursions, when physically possible, recommend themselves on more grounds than one. Their hygienic and social advantages are apparent at once, so that occasional excursions of this kind easily win the approval of parents who may not appreciate their æsthetic value, and who, on such ground alone, might be inclined to oppose them, but most of whom welcome an opportunity to have their children enjoy a good outing.

In the beginning of the chapter we referred to the æsthetic as manifesting itself very early in the child's life. Of course, much of his mental reaction, in his earliest years, to external stimuli in the form of beautiful objects is doubtless chiefly a matter of the sensory. But gradually he reacts to beautiful objects in the *higher* forms of æsthetic feeling. Even though we were compelled to fix the time for such a reaction as late as the tenth year, — as Professor Tracy and Dr. Stimpfl do, — there would still remain four years of the child's elementary school experience in which to develop the really æsthetic feelings. During these years he "is able to enter fully into those feelings which actuate most adults on beholding a beautiful landscape, a splendid painting, or a magnificent product of architectural skill." The earlier

æsthetic training prepares the way for the later culture, and, viewed both from the æsthetic and the moral standpoints, is certainly worth while. The teacher of elementary morals should aim to develop in the child a moral attitude toward the beauty with which he is surrounded. She should lead him to an intelligent appreciation and love of the beautiful as a moral obligation, — as something that he owes to himself in the interests of his higher development. This sanction will add to the potency of the purely educational sanctions.

Another potent means of æsthetic education that should be encouraged whenever practicable is the home and school garden. The hygienic and utilitarian advantages that accrue from cultivating such gardens add to their value. But, in addition, the æsthetic and moral benefits derived are great, and make their cultivation worth while. In England Mrs. Luther has gone so far as to establish a basis for a general scheme of education through gardening and horticulture. This is doubtless overestimating the possibilities of such training, but certainly the cultivation of home and school gardens makes for utilitarian, hygienic, intellectual, æsthetic, and moral results. In Europe such gardens are utilized as a means of education.[1] In America they have been introduced

[1] Georgens, J. D.: Der Volksschulgarten und das Volksschulhaus. Berlin. F. Henschel, 1873, pp. 6–190.

in many places, and the value has been demonstrated.[1] Such gardens can easily be established by country schools, and by schools in villages and small cities. The moral results alone would justify the effort and expense involved.

But beauty is not confined merely to art and nature. It is also manifest in conduct and character. Indeed much of the language that we use in describing conduct and character is composed of terms descriptive of æsthetic qualities and relations. We speak of fair deeds and beautiful acts, also of foul deeds and repulsive acts. We speak of fit and unfit conduct. We characterize a boy's conduct as clean or

Georgil, Axel: School Gardens in Sweden. U. S. Bureau of Education. Report of Commissioner, 1899–1900, Vol. 2, pp. 1447–1448.

Karal, John: School Gardens in Russia. U. S. Bureau of Education. Report of Commissioner, 1897–1898, Vol. 2, pp. 1632–1639.

Le Bert, Richard: School Gardens in Europe. U. S. Dept. of State. Special Consular Reports, Vol. 20, Part 2, pp. 159–221.

Niessen, Jos.: Der Schulgarten im Dienste der Erziehung u. des Unterrichtes. Düsseldorf. Schwann, 1896, pp. 9–176.

Rooper, T. G.: The School Gardens at the Boscombe British School. London, British Board of Education, Special Reports, Vol. 2, pp. 224–231. Reprinted by U. S. Bureau of Education. Report of Commissioner, 1897–1898, Vol. 1, pp. 224–227.

—— School Gardens in Germany. London, British Board of Education, Special Reports, 1902, Vol. 9, pp. 357–404.

Van Dorn, Charles: School Gardens in Europe. U. S. Bureau of Education. Report of Commissioner, 1897–1898, Vol. 1, pp. 224–230.

[1] Cf. First Annual Report of the School Garden Associations of America, 1912. See also M. Louise Greene, "Among School Gardens," Bibliography, New York, 1910, pp. 343–375.

unclean. Such terms are æsthetic terms, but we apply them to moral qualities and relations as well. It reveals how closely related are the beautiful and the good. But not only are they closely related, — the good *is* often the beautiful, and the bad is often the ugly. There is an actual beauty of holiness and a positive ugliness of vice. And these æsthetic aspects of good and evil prove to be powerful motives in influencing us to choose the one and to reject the other. So true is this that often our response to good is more of an æsthetic than an ethical one. The teacher will doubtless recall "the glorious devil" of Tennyson's poem, "The Palace of Art," who was so decidedly æsthetic as to love good only for its beauty. But this æsthetic aspect of goodness is so pronounced that it has much to do in winning us over to righteousness. The beauty of a kindly act; the loveliness of a saintly character — these appeal to us. "Many enter into the kingdom of God through the Gate Beautiful," said a distinguished scholar, and it is true. Were virtue clad in homely garb, she would not have such a large nor such a loyal following. And so it is with vice. It is the foulness, the downright ugliness of vice, that proves often to be a powerful repellent, and helps us in the hour of temptation. Æsthetic disgust helps to develop a really moral disgust. As educators, then, we must take cognizance of the beauty of conduct and the beauty of

character, as well as of their opposites, in our attempts to develop the moral nature of the individual.

Just how early in his moral unfolding the child responds to the beauty of goodness and reacts against the ugliness of evil it is difficult to say. This does not seem to have attracted the serious attention of experimental students of child psychology. But it is worth their earnest consideration, and a systematic course of investigation along these lines would prove fruitful and should be instituted. Certainly children in the upper grades are susceptible to the æsthetic influence of good conduct and good character, and it will be well for the teacher of elementary morals to avail herself of the advantages of this fact in her work. It is an interesting thing to note that the beauty in which children are primarily interested in the early years is the beauty of movements, and that most of their attempts at drawing concern human beings as subjects. So, with this early interest in motion or action, and with this great interest in personality, it would seem that we might early work through the child's æsthetic nature in behalf of morality. There is beauty in human life, and its highest expression is to be found in the good conduct and good character of the individual. Here, too, stories of beautiful lives, of beautiful deeds, and of beautiful characters should be used as an effective

method in our attempts to moralize the life of the child from this point of view.

Keeping in mind, then, what has been said on the various aspects of the æsthetic unfolding of children, the following graded scheme for developing a love of the beautiful may be adopted: —

Virtues		Grade
1. Love of beauty	*a.* In nature *b.* In art *c.* In conduct *d.* In character	I II III IV V VI VII VIII

Vices		Grade
1. Indifference to beauty	*a.* In nature *b.* In art *c.* In conduct *d.* In character	I II III IV V VI VII VIII

Virtues pertaining to the æsthetic life are illustrated in the following stories: —

"The Wonderful World," from *The Golden Ladder Book.*

"A Boy's Song," "The Barefoot Boy," "The Gladness of Nature," "Robert of Lincoln," "March," "How the Moon Became Beautiful," and "The Sea," from *The Golden Path Book.*

"Daffodils," from *The Golden Door Book.*

"The Pearl," "Who is Silvia?" "The Butter Lion," "Night Coach to London," and "Peter Bell," from *The Golden Key Book.*

"Thanatopsis," from *The Golden Word Book.*

"Sir Galahad," "Our Mother Tongue," "The Fiftieth Birthday of Agassiz," "Character," "Each and All," "Good-by, Proud World," "A Song," "Altars of Re-

membrance," "The World is Too Much with Us," "The Tulip Garden," and "On First Looking Into Chapman's Homer," from *The Golden Deed Book*.

"May," by R. M. Alden. "The Wind," by Christina G. Rossetti. "Pebbles," by Frank Dempster Sherman. "The Voice of Spring," by Mary Howitt. "The Succession of Four Sweet Months," by Robert Herrick. "June Weather," from *The Vision of Sir Launfal*, and "The Shepherd of King Admetus," by James Russell Lowell.

"Lord of Himself," by Henry Wotton. "My Heart Leaps Up," and "Milton! thou should'st be living at this hour," by William Wordsworth. "Like Crusoe Walking by the Lonely Strand," by T. B. Aldrich. *Fisherman's Luck*, pp. 81–89, and "White Heather," from *Little Rivers*, by Henry van Dyke.

CHAPTER XII

THE MORAL ATMOSPHERE OF THE SCHOOL

MODERN biological science has made us familiar with the powerful influence of environment in molding the individual. The old problem as to the result of transporting twenty Boston babies to Timbuctoo has no uncertain answer. They would grow up like natives. Some advantages of their heredity might, indeed, appear, but in their manners and customs, and in their standards of life, they would resemble their black neighbors. They would be shaped by their surroundings. This shaping process is very manifest and effective in the power of school environment. When a great English schoolmaster spoke of the "almighty wall," he meant that architecture is a moral influence in education. The money which the community spends in the erection of good school buildings is profitably spent, and bears fruit in better citizenship. It is important for the spirit of the school that the pupils should be proud of it. The great schools of England bring to bear upon youth the impression of their strength, dignity, and charm. The lines of their noble walls, the ivy overgrowing them,

the trees and lawns about them, encourage self-respect and courtesy. On the other hand, the traditional brutality of life in our country schools a few generations ago was intimately connected with the bare ugliness of the ordinary country schoolhouse. The place offered no suggestion of gentle manners.

The master of a school who found that the boys misused the halls, scribbling on the walls, throwing things around carelessly, breaking the glass globes of the gas jets, and playing rough games, changed the situation, not by making new rules or devising new punishments, but by improving the halls. He reformed the manners of the boys by repainting the dingy corridors, hanging them with attractive pictures, and improving the general order. For order invites order, and the perception that the school authorities care for the comfort and the pleasure of the children calls out a quick response.

In like manner a moral lesson is taught by the appearance of the schoolyard. Its carefully kept and well-painted fence, its inviting gateway, the neatness of the playground, the tended trees with seats under them, the shrubs which soften the sharp corners, are lessons in the possibilities of plots of ground. They show how a proper yard should look. They are a constant criticism upon the litter, disorder, and bareness of the yard at home. When it is perceived that

all papers which are thrown down are regularly picked up, especially when the children themselves are delegated to pick them up, an instruction is given in one of the elements of good citizenship. The children are taught not only the satisfaction of neatness and order, but the obligation of social responsibility. They learn that they are individually responsible for the general appearance of the school, and they readily proceed to a recognition of their similar relation to the town.

In such ways the school surrounds the life of youth with æsthetic ideals which affect the moral life of its pupils. The yard outside, and the halls and rooms inside, are clean and neat and in order. There are not only maps, but pictures on the walls, and flowers in the windows. The physical aspect of the place assists the discipline of the school. For disorder without invites disorder within, and there is a vital connection between clean surroundings and a clean spirit, just as there is between clean hands and a pure heart. The child who goes home from the public school and begins to pick things up and put them in their places, and sets the room to rights, and puts upon the wall a picture from an illustrated paper (for even poor art is better than no art), is not only helping a tired mother, but is assisting to make a new home in which peace and happiness may appropriately dwell. It is true that

in the old story the swept and garnished chamber was immediately occupied by seven devils more than had resided there before. Order and neatness will not insure good morals; but disorder and dirt encourage bad morals. A well-designed and well-built schoolhouse, with a well-kept yard about it, is an assistance to all good discipline. The least that can be said in its favor is that it is an important step to remove those conditions which make bad morals easy.

How far this example of cleanliness, neatness, and order may profitably be carried into direct precept is a disputed question. A daily inspection of the hands and faces of the pupils is an excellent application of the principle to the individual, and corresponds — as the children may be told — to the similar inspection of soldiers in the camp, and of students in the military schools. But the setting of good advice in framed mottoes on the walls, and the writing and rewriting of moral maxims in copy books, is less effective. If it seems well to teach morals by means of such printed counsels, it is necessary to keep in mind the need of novelty as an aid to influence. The motto which says the same thing day after day becomes a part of the conventional environment, like the walls and windows, and ceases to attract attention. But the arranging of a series of good sentences to fit the same frames, and the chang-

ing of them week by week, takes into account the psychological conditions under which actual impressions are made.

The same arrangement holds good in regard to school pictures. After the same picture has hung in the same place on the same wall for several months the children cease to see it. Put in another, and call attention to it, with some interpretation of its meaning, and there is a new effect. The present conditions of public education in many places forbid the use of many pictures which have been found by experience to be most uplifting. The only religion which the school officially teaches by its books, its pictures, and its statues is that of Greece and Rome. Even so, the field of selection is still large. The purpose is to make the walls speak, and whatever picture tells an instructive story is in the line of our intention. It is now possible to take almost any picture in any book and have it so enlarged by photography as to adapt it to the schoolroom, and many famous pictures are to be purchased in enlarged sizes for such use, at reasonable prices.

Kindness to animals is easily taught in pictures. The happiness of domestic affection; the contrasting consequences of idleness, selfishness, and intemperance; the splendor of courage in the face of peril on land and sea; these and other moral lessons may be brought to the assistance of youth by means of the

illustrations which enliven the walls of the schoolroom, like pictures in a book.

The morals of good citizenship are naturally enforced by such pictorial teaching. The pictures will show the faces of the leaders and heroes of the nation, and of the events in which they enacted their great parts. The explorers, the colonists, the soldiers of the determining wars will appear in illustration, and the children will learn the fact that the nation was established by self-sacrifice, and that the blessings of our present life became possible by the pain and hardship of those who suffered for our sake. Other pictures will show the wonders and beauties of our country, its cities, plains, mountains, harvests.

The morals of international relationships may be shown in pictures. The depicting of the actual horrors of wars in contrast with the peaceful and just settlements of the Hague Tribunal may assist a citizenship in which patience and intelligence may take the place of passion. Other lands may be made to yield their interest in pictures of their scenery and people. The horizon of human relationship may thus be widened.

The daily discipline of a good school is a constant instruction in morals. The idea of order that is suggested in the appearance of the school is here perceived in action. There is a regulated system into which the individual must enter. He must subordinate his own desires and impulses to the general social wel-

fare. Thus he learns the elementary virtue of obedience. He takes orders and obeys them. He becomes accustomed to an authority which he must respect. The conditions of home life in crowded places often make the enforcement of parental authority difficult. There is frequently a confusion and an irritation accompanying it which naturally invite resistance rather than submission. Life often is a struggle between the will of a weary or incompetent parent and the will of an active child. In the nature of the case authority is discredited. It does not command the child's respect. It lacks the elements of calmness, justice, and consistency. Thus home is often a hindrance to that citizenship which rests on the basis of strong authority. The boys and girls come out of it into the street without regard for law. They lack the fundamental quality of obedience. This must be supplied, if it is to be had at all, by the influence of the school. The conditions make the task of the teacher difficult, but they magnify its importance. Upon the virtue of obedience depend both the happiness and goodness of the child and the peace of the community. The daily discipline which demands this virtue is essential to our moral welfare. It is a kind of preventive treatment, dealing with the early symptoms of the disease of lawlessness which menaces our cities like a plague.

The discipline that is founded on the virtue of

obedience teaches self-restraint, patience, steadfastness, mastery of difficult tasks, consideration for the rights of others, and many other social qualities. The quiet room, the enforced attention, the required courtesy of speech and conduct, the necessity of accomplishment, the obligation of order, are all parts of a moral atmosphere in which children live under the school roof half a dozen hours a day.

Nevertheless, it is plain that this influence is by no means universally effective. Boys and girls go out from the discipline of the school, some of them greatly helped, others apparently unaffected. This is in part by reason of the differences in temperament, and of the differences in the conditions of the out-of-school life, which make improvement difficult or easy. Thus the parable of the sower shows the same seed growing into very different harvests according to the differences in the soil. But a part of the reason why some children are unhelped by the moral discipline of the school is to be found in the fact that the discipline repels rather than attracts them. They hate it, and react from it. They regard the school, as in many instances children of a previous generation regarded the severity of their homes, as a bondage from which to escape. The fact that the school is intended for their good prejudices them against it; it is associated with medicine, restriction, and punishment which are also intended for their good. Like

the man in the psalm, they hate to be reformed. They are of the mind of Sanballat the Horonite and Tobiah the Ammonite who, when they heard that there was come a man to seek the welfare of the children of Israel, were "grieved exceedingly."

On the other hand, children commonly begin to go to school with great expectations. They are delighted with the new experience. One of the problems of education is to discover how to maintain this initial interest. It is plain that something is the matter. Some misreading of the nature of youth changes this palace into a prison. The most serious aspect of this common failure of the school is that it vitiates the moral atmosphere. It dulls or destroys that receptivity on which the moral value of the school depends. The lessons of the books are learned, because this learning can be made a matter of inevitable obligation, but the lesson of the school itself is lost in the child's resentment at the school's existence.

There is a possible solution of at least a part of this difficulty in the new liberty which the Montessori method would introduce into education. The periods of enforced quiet may be shortened, and more opportunity presented for that activity of body which is instinctive in the growing child. Then, too, the processes of instruction may be made more interesting by relating them more evidently to the conditions of actual life. Thus geography may begin with the

facts which are in plain sight, the local river, or hill, or plain, and extend gradually into the distance. History may be at first concerned with the annals of the town, the district, the state, and so on back to Greece and Rome, to the Euphrates and the Nile. Local geology, local botany, the biology of the fields, the chemistry of the kitchen appeal to the natural curiosity of youth. In these directions the school is making education interesting, and is at the same time developing children into intelligent citizens. One reason why many children quickly lose interest in the school is because they do not understand what it is all about. They do not see the good of it. There is no plain relation in their minds between their lessons and their lives. The school misses that point of contact which is the initial necessity in all effective instruction. This contact is effected by the more definite moralizing of education; that is, by keeping the connection clear between the school's work and the desired result: an intelligent, competent, dependable, and useful citizen. For example, a report on the methods of moral instruction in Germany finds "the love of home, city, and country earnestly inculcated" in the lessons in geography. "A sense of natural beauty, of admiration for great and good citizens, of civic duty and respect for law is cultivated. The duty of the city to provide schools, water and light, good roads, police, etc., is explained. Small social

duties are pointed out: 'If you pick up something in the street, what must you do with it?' 'If you see an accident, to whom must you tell it?' 'To whom do the public buildings and gardens belong?' and the duty following on ownership is made clear. The names and services of great statesmen, writers, and philanthropists, born in their city, are familiar to children of eight and ten."

Such instruction, however, is difficult because it is not provided for to any great extent in text-books. The materials are for the most part accessible enough, but they are not arranged for the teacher's use in lessons. The moralizing of education by making use of local facts and conditions for the training of children to live their immediate lives depends accordingly upon the teacher. The moral atmosphere of the school, like its physical atmosphere, is determined by the teacher. It is the teacher who opens the windows, or keeps them closed. And this applies to all kinds of windows through which children look out upon the world in which they live. It is in the personality of the teacher, as much, indeed, as in the method, that the problems of the interest and value of education are to be worked out.

The teacher whose ideals consist in a quiet schoolroom and a successful examination at the end of the term may achieve certain results, but at the same time may make school children hate the school, and thus

may bring to naught all the moral opportunities. Boys and girls may go out from such a school knowing how to read and write and cipher, but ignorant of the value of the virtues, and resenting authority. They may be sent out into the community equipped to do evil intelligently, and inclined to do it. The very excellence of the intellectualized instruction may make the school a menace to the state.

It is only by moralizing instruction that it is made either interesting or effective. It commands the attention and the respect of youth by being evidently practical, worth while, and applicable to life. The teacher's true ideal is a good citizen. The teacher's moral problem is to make the school life yield that fine result. Everything is to be made to bend that way. The conduct of the school, the care of the fabric, the pictures on the walls, the songs which are sung and learned by heart, the lessons which are taught, are all to be in harmony with the flag which floats over the school roof. But the first essential to that harmony is the spirit of the teacher.

The most influential moral fact about the school is the presence of the teacher. For the most valuable contribution which a good school can make to the equipment of a growing citizen is a point of view, a way of looking at things, a sense of values. And this, for good or ill, the teacher gives. It all depends upon the teacher's personality. The details of most of the

lessons are eventually forgotten, but the impression of the teacher remains. The sincerity, the fairness, the sympathy, the kindness, the patience, the courtesy of the teacher, or the lack of those qualities are the ambassadors of moral influence. They prepare the way, or block it, for acceptance of the teacher's ideals of life. What is taught is learned, or not, according as these virtues prevail in the teacher's life. They make the school liked or disliked; they make it morally effective or ineffective. Without them, the teacher may give the most admirable instruction in all the aspects of the moral life, and achieve meager moral results. With them, the instruction may be not so admirable and yet be crowned with splendid moral accomplishment. The most important part of the moralizing of the school consists in the moralizing of the teacher. And, in the hands of a teacher whose life itself is an expression of the cardinal virtues, a system of moral culture becomes a powerful instrument in the moralization of the pupil.

CHAPTER XIII

RELIGION AND MORAL TRAINING

A BOOK on the subject of moral training would not be complete without some reference to the relations of morality and religion, and the significance of these relations for moral education. Religion is not an artificial thing grafted on human nature. It is an integral part of human nature itself. It is native to the soul. Man is just as essentially religious as he is social, political, moral, and æsthetic in nature. Anthropology and psychology bear testimony to this fact. The former affirms the practical universality of religion, and the latter shows a man's capacity for it, and the history of the race reveals that religion has been intimately associated with his moral development.

Religion, in its highest form, affirms our relation to an unseen order — to a personal God who rules in righteousness, and to an immortal life in which virtue is rewarded and vice punished. Opinions will differ as to the nature of such reward and punishment, but Christian believers at least seem to be at one concerning the fundamental fact that "whatsoever a man

soweth that shall he also reap" — both in this life and in the life which is to come.

Now belief in a God who approves righteousness and disapproves unrighteousness — who vouchsafes aid to the good and punishes the evil — has proven, and continues to prove, a powerful factor in the development of character and conduct, both in the individual and in the race. To add these religious sanctions to the ethical sanctions cannot fail to influence powerfully the moral life. Kant conceives of religion as the Divine sanction of morality. Whatever else it may be, it is at least this, and it can be utilized most effectively in the promotion of right living. To believe in a God who approves and aids men in the great struggle to do right, and thus to feel that ultimately right will triumph over wrong; and to believe in the imperishability of good character, in the immortality of virtue, cannot fail to be an inspiration to him who is fighting the battle for righteousness, both in his own life and in the life of society. On the other hand, to believe that God punishes evil doing, not only here and now, but also hereafter — no matter in what manner — undoubtedly proves a deterrent to wrong conduct. The dreams that may come "in that sleep of death" "must give us pause"; and "the dread of something after death . . . puzzles the will . . . thus conscience does make cowards of us all." The morality that is determined by such motives may not be

of the highest type, but it is better than the immorality that it restrains. So that religion is bound to continue to be a most powerful influence in the moral life of man.

If we regard moral education from the standpoint of religion, we must try to make the religious sanctions operative as motives in the child's moral life. Most people, and especially most young people, need more than the ordinary moral sanctions. They need the supreme assistance that religion affords. Consciousness of the presence of God, and belief in present and future reward and punishment, constitute motives which, when they become part of life, carry youth out of the protection and constant course of the home and school into the independence of the world, prepared to encounter temptation. They tend to create a goodness that upholds the soul in situations where moral restraint alone might not avail.

The fact that it is helpful to be under observation applies not only to childhood and youth, but to the whole course of human life. We are all better because of the fact that we live under the eyes of our acquaintances. But the observation sometimes fails us. Boys and girls who have been cared for wisely, and watched diligently, go out beyond that kind of ministration into the affairs of life. They still need it, — more, perhaps, than ever. They should be taught to find it in the consciousness of the presence

of God. They should be enabled to say to themselves in the hour of temptation, "Thou, God, seest me."

Furthermore human nature is so constituted as to need to be reminded of consequences. When the apostles said to Jesus, "We have left all and followed Thee, what shall we have therefore?" we perceive that the question is not quite in accord with the perfection of the saints, but we perceive also that in it human nature frankly speaks, and the supreme Teacher took this into account when he brought the future to assist the present: "Whatsoever a man soweth that shall he also reap." Thus the consequences are made to depend for their certainty, not on a revelation, but on the universal laws of being. Boys and girls should come from school not only with an absolute conviction that the consequence of adding two to two is four, but with a conviction no less absolute that the consequence of adding sin to sin is death, — the death of the soul. The phrase may be taken to mean annihilation, or eternal punishment, or any other kind of loss. It matters little; the main thing is the firm assurance that sin leads to loss, as the eating of unwholesome food leads to disease. According to the universal laws of the universe, even neglect is punished; the neglected soul suffers, like the neglected body.

The principal virtues of the religious life based on the child's immediate relations to God are *faith*,

obedience, *gratitude*, *love*, *reverence*, and *prayer*. By faith is not meant subscription to creed or dogma, but simple belief and trust in God and in His goodness. Obedience is conformity to His will as the practical measure of moral obligation.[1] Gratitude is thankful recognition of God's kindness as manifested in His provision for all our wants, — physical, mental, and spiritual. Love involves desire to hold fellowship with, as well as desire to serve, the Heavenly Father. Reverence is a fitting emotional attitude towards God's greatness and goodness. Prayer is recognition of our dependence on God which seeks expression in asking for divine assistance, and in thankful acknowledgment of the same.

These virtues are closely related and, of course, more or less overlap. They should be developed in every child, and the best method of cultivating them is to give the child sane ideas or conceptions of God. Children should be taught the fatherhood of God — that they are children of the Heavenly Father, who loves them and cares for them. His bountiful provision for their physical wants, as manifest in nature, can be easily illustrated. The food we eat, the water we drink, the clothes we wear, the air we breathe, the fire that keeps us warm, etc., all lend themselves to illustrate the providential care of the Divine Father.

[1] It is not meant by this that God's will is the ultimate ground of moral obligation in the philosophical sense.

Gradually, attention should be called to the higher spiritual blessings of God's fatherly love. To teach children in this manner that they are the children of God is to secure a wholesome, natural response in the form of simple trust, obedience, gratitude, love, reverence, and prayer. When the child knows that his Heavenly Father is loving and kind, it is much easier to secure reverential obedience. And when, further, the child is made acquainted with this will as a righteous will that approves the good and disapproves the evil, it will be easier to obtain reverential conformity to it, and the other virtues naturally follow. It is better to appeal to him from this point of view than from the standpoint of abject fear. Too often has the child been restrained from wrong doing by presenting unworthy conceptions of God as a stern and cruel lawgiver and executioner, or conceptions of equal unworthiness. John Fiske, in one of his interesting and suggestive books, tells us of his boyhood conception of God as a great big man, sitting behind a desk, with an open ledger, keeping account of his sins; and Professor Bowne, in commenting upon this conception, sardonically adds, "And especially down on that particular boy." Unfortunately this is representative of much of the kind of teaching that has been indulged in with reference to the nature of God and of His relations to us. Instead of drawing the child to God, such teaching really alienates him.

God's will becomes obnoxious and irksome instead of attractive. Such teaching means spiritually flogging the child into obedience to a kind of arbitrary will rather than winning him into a recognition of the worth or goodness of a loving Father's will. Far better is it to lead children to feel that God is a kind and gracious Father, who loves the good, who is interested in His children, and desires that they should be good, because goodness is better than evil.

President Hall favors a different mode of procedure. He declares: —

"The child's conception of God should not be personal or too familiar *at first*, but He should appear distant and vague, inspiring awe and reverence far more than love; in a word, as the God of nature rather than as devoted to serviceable ministrations to the child's individual wants. The latter should be taught to be a faithful servant rather than a favorite of God. The inestimable pedagogic value of the God-idea consists in that it widens the child's glimpse of the whole, and gives the first presentiment of the universality of laws, such as are observed in its experiences and that of others, so that all things seem comprehended under one stable system of government. The slow realization that God's laws are not like those of parents and teachers, evadible, suspensible, but changeless, and their penalties sure as the laws of nature, is a most important factor of moral training. First, the law, the schoolmaster, then the Gospel; first, nature, then grace, is the order of growth." [1]

[1] Hall, "Youth, Its Education, Regimen, and Hygiene," New York, 1912, p. 355.

We cannot accept this view. After all, what we are aiming at in religious training is to secure a loving obedience to God's will on the part of the child. We aim to do this because this will is a righteous will. And the question is, How can such loving obedience best be secured? The most natural method of procedure is to introduce the child to God, and his relations to Him, through the concept of Fatherhood. By experience the child understands in a measure what fatherhood and motherhood mean. In the large majority of cases he knows that it means loving care, protection, provision for wants, etc. He knows, too, that it means acceptance of the parents' will as the measure of right and wrong. It means, too, on the part of the child, an association of worth with the parents' personality. This being so, it is a natural and easy ascent from such experience with his earthly parents to the conception of and belief in the Heavenly Parent's will as the measure of duty, and to the Heavenly Father's personality as representing the highest worth. Then obedience to God's will follows quite naturally, and with it, or following closely after it, will come the other religious virtues as well.

If we thus teach the child the Fatherhood of God, he understands from his experience with his earthly parents that parental love involves both approval and disapproval of his conduct. Love involves both, and such approbation and disapprobation can be

utilized as powerful motives in the child's moral life. The approval and disapproval of his father and mother are at first unquestionably the most influential motives in his daily life. Dr. Hall does not exaggerate the case in his admirable words: —

"The will, purpose, and even mood of small children, when alone, are fickle, fluctuating, contradictory. Our very presence imposes one general law on them, viz., that of keeping our good will and avoiding our displeasure. As the plant grows towards the light, so they unfold in the direction of our wishes, felt as by divination. They respect all you smile at, even buffoonery; look up in their play to call your notice, to study the lines of your sympathy, as if their chief vocation was to learn your desires. Their early lies are often saying what they think will please us, knowing no higher touchstones of truth. If we are careful to be wisely and without excess happy and affectionate when they are good, and saddened and slightly cooled in manifestations of love if they do wrong, the power of association in the normal, eupeptic child will early choose right as surely as pleasure increases vitality. If our love is deep, obedience is an instinct if not a religion. The child learns that while it cannot excite our fear, resentment, or admiration, etc., it can act on our love, and this should be the first sense of its own efficiency. Thus, too, it first learns that the way of passion and impulse is not the only rule of life, and that something is gained by resisting them. It imitates our acts long before it can understand our words. As if it felt its insignificance, and dreaded to be arrested in some lower phrase of its development, its instinct for obedience becomes almost a

passion. As the vine must twine or grovel, so the child comes unconsciously to worship idols, and imitates bad patterns and examples in the absence of worthy ones. He obeys as with a deep sense of being our chattel, and at bottom, admires those who coerce him, if the means be wisely chosen. The authority must, of course, be ascendancy over heart and mind. The more absolute such authority the more the will is saved from caprice and feels the power of steadiness. Such authority excites the unique, unfathomable sense of reverence, which measures the capacity for will-culture, and is the strongest and soundest of all moral motives. It is also the most comprehensive, for it is first felt only towards persons, and personality is a bond, enabling any number of complex elements to act or be treated as a whole, as everything does and is in the child's soul, instead of in isolation and detail. In the feeling of respect culminating in worship almost all educational motives are involved, but especially those which alone can bring the will to maturity; and happy the child who is bound by the mysterious and constraining sympathy of dependence, by which, if unblighted by cynicism, a worthy mentor directs and lifts the will. This unconscious reflection of our character and wishes is the diviner side of childhood, by which it is quick and responsive to everything in its moral environment." [1]

If this be true, as undoubtedly it is true, then why not take advantage of this fact in our efforts to secure the child's obedience to God's will. If his conception of God is that of a loving Heavenly Father, then this Father's approval and disapproval, just as his earthly

[1] *Op. cit.*, pp. 332, 333.

father's approval, must act as a potent motive in the child's life.

A difficult problem arises when we try to represent the divine disapproval in the form of actual punishment. It is well to emphasize the fact of divine displeasure, but just how to represent the manifestations of that displeasure is not an easy task. With very young children it is questionable whether it is wise to refer to "future punishment" — punishment after death. It is better to deal with the present life. We can point out the fact that God punishes through the laws of his world. This can be illustrated very simply by showing the child how, if we violate the laws of our physical being, which is part of God's universe, we suffer — we are punished. Gradually we can teach him that in a like manner we suffer, not only here, but hereafter, if we violate the laws of our spiritual being. In dealing with this subject, however, extreme care should be taken, not to give the child unworthy conceptions of God. Such representations cannot develop a wholesome religious life in the child. The "Thou shalt nots" are necessary, but the consequences of failing to heed them should not be presented to the child in such a manner as to lead to conceptions of God that would make a development of genuine love for Him impossible.

As God's will relates largely to man's duty to himself and to his neighbor we can easily see how the

religious sanctions can be utilized in training the child in the virtues and protecting him from the vices growing out of his relations to himself and to society. In other words, we can bring the divine approval and disapproval to bear on our efforts to establish children in the bodily, intellectual, social, political, and æsthetic virtues, and to guard them against the corresponding vices. God's will is on the side of human righteousness. It approves and rewards virtue, and disapproves and punishes vice. When the child is led to understand this, moral training becomes much more effective.

To the above religious teaching in its relation to morality might be added the example of Christ. This, at least, will be done by the Christian. As the old adage says, "Example is more powerful than precept." Such a notable example of loyalty to the highest ideals will probably be more powerful in the life of youth than in the life of childhood, for it is especially in middle adolescence that the altruism of human nature manifests itself in a pronounced manner, and it is then that the sublime altruism of Jesus will strongly appeal to young people. Nevertheless, the child is by no means completely self-centered. His altruistic nature manifests itself early, and the example of Jesus may prove effective, especially with children of the age of those in the higher elementary grades. This example should figure in the moral and

religious instruction of the home and the private school.

Moral training, then, cannot properly be divorced from religion. In such training of children we ought to avail ourselves of the religious sanctions as they relate to duty to self and duty to others. And the virtues that grow out of the child's immediate relation to his Heavenly Father should also be recognized and taught. We should also avail ourselves of the example of Jesus. All this can be done in the home and in the private school without opposition; but a different situation confronts us in the public school.

Having a population, part Jew, part Catholic, part Protestant, our public schools must take this situation into account. The names stand for differences whose significance is not only of the past but of the present. They represent mighty and continuing controversies which have wrought their arguments into deep prejudices. We may deplore the fact, but here it is, and we must reckon with it. It means that nothing anti-Jewish, anti-Catholic, or anti-Protestant may be permitted to enter into our public instruction in the schools.

The claim of agnostic or atheist parents to be likewise considered is quite a different matter. We cannot take account of individual departures from our common customs and opinions. Persons thus depart-

ing must themselves pay for the luxury of dissent. Otherwise, we are under the tyranny of small minorities. It is obviously absurd to ask a God-fearing community to take the name of God out of the text-books of the common schools because two or three citizens do not believe that God exists. Such a procedure would change religious liberty into a state of narrow limitation such as now controls the government of France.

There are French officials who do not dare to go to church. A Christian man in public office is debarred from the free exercise of his religion by the fear of hurting somebody's feelings. Text-books which teach the resources and splendors of France have been changed so as to omit all reference to churches. No mention is made of the cathedrals which are the glory of such places as Rouen and Amiens. The pictures of such buildings have been cut out. The only people who enjoy religious liberty in France at present are those who do not believe in religion. This, of course, is a reaction from a local situation, and there are many reasons for it, good and bad. We refer to it as illustrating the possibility of bringing people into bondage in the name of freedom. It is an example of the narrowness of breadth. After all, the American people are by history and in fact Christians; at least, they are of the religion of the Bible. Our brethren and fellow-citizens who dissent from

that large definition of religion are at liberty to hold their own negation, and so to teach their children. They are not at liberty to deprive their neighbors of the privilege of the presence of religion in the schools. They may not strike out that great element of past and present life.

The differences between Jews, Catholics, and Protestants, however, are represented by such large sections of our population that they must be considered. They cannot be disregarded on the ground that they signify individual or local or temporary prejudices. But the differences, while immensely important, still leave great tracts of essential agreement. It ought to be possible to present religion in such a way as to attain the vital purpose of such teaching without getting into the entanglements of controversy.

This might be done by adopting one of the following three methods: In the first place, the relations of religion to morality, as explained above, are plainly taught in hundreds of pages of the Bible with no reference whatever to the religious disputes and controversies that divide Jew and Christian. To bring these pages together in the form of a lectionary for public schools ought not to be a difficult task. Two hundred such readings would bring before a school in the course of a year such reminder and affirmation of the presence of God and of our relations to Him, as

well as of the consequences of conduct, as should fortify children and youth against the inevitable moral difficulties in a manner that mere instruction in morals will not do. And Jews, Catholics, and Protestants could heartily unite in the selection of appropriate prayers.

Another method of training the child in the religious life which should be acceptable to Jew, Catholic, and Protestant is the use of literary and religious readers similar to the ethical readers so frequently referred to in these pages. By means of the indirect method — the story method — the religious sanctions, as they relate to the child's duties to himself and to others, and the duties growing out of his immediate relation to God, might be systematically presented. Such story material is abundant, and it could be carefully arranged in the form of readers. They should contain nothing that would not prove acceptable to Jew, Catholic, and Protestant. Such a religious reader might, because of its literary quality, be used as a supplementary reader in the class in reading, or it could serve as a source book for the teacher in the class in morals. She could supplement the moral story with a religious story, dealing with the same virtue. This would add to the purely ethical motives the religious motives as well.

A third method, similar to the one adopted in Germany, would be to have the school authorities

grant the churches a half day per week for purposes of the religious instruction of children. Or, as in Australia, an hour per week. Under such an arrangement, Jews could teach Jewish children, Catholics could teach children of that persuasion, and Protestants could instruct Protestant children. As in Germany, so here, the school authorities might insist upon competent instruction. Under such circumstances the work done could receive credit just as work done in arithmetic or in history. On the whole, either the first or second method stated above seems to be the simplest and most practicable for our country, and it would seem as though Jew, Catholic, and Protestant might unite on such a program for the recognition of religion by our public schools, and for the benefits that would result from religious instruction. If the function of the school, as we maintain, is to send out, not merely persons who can read, write, and cipher, but good citizens, then it is plain that the highest service that the school can render to the community is to secure the goodness of these citizens by founding it on the soundest possible basis. If what has been said on the relations of religion to morality be true, then we should not be content in moral training with presenting merely the moral sanctions of conduct, but should make use of the religious sanctions as well.

In the meantime, and even in the fulfillment of

these ideals, the most effective reënforcement of morality with religion is in the person of the reverent teacher. The personality of the teacher is the constant text-book of the school. The religious teacher, conscious of God, devoted to the highest ideals, looking toward the life unseen and immortal, will overcome all limitations and temporary hindrances, and make the school a religious influence. Morality will be infused with religion as flowers are filled with fragrance.

The following works on the relation of Morality and Ethics to Religion may be consulted to advantage: Leuba, "A Psychological Study of Religion," Part III, Chapter X, New York, 1912. Ladd, "Philosophy of Religion," Vol. I, Chapter XIX, New York, 1905. Ladd, "Philosophy of Conduct," Chapter XXIV, New York, 1902. Baldwin, "Social and Ethical Interpretations in Mental Development," Chapter VIII, Section 5, New York, 1902. Wundt, "The Facts of the Moral Life," translated by Gulliver and Titchener, Chapter II, London and New York, 1902. Palmer, "The Field of Ethics," Chapter IV, Boston, 1902. Paulsen, "A System of Ethics," translated by Thilly, Book II, Chapter VIII, New York, 1900. Bowne, "Principles of Ethics," Chapter VII, New York, 1892. Martineau, "Study of Religion," Introduction, New York. Janet, "The Theory of Morals," translated by Chapman, Chapter XII, New York, 1883. Kant, "Critique of Practical Reason," translated by Abbott, Book II, Chapter II, London, 1889.

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